



C. H. Stothorn, 1896.

Inc. 59.



*C. H. Stothorn, 1890.*

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Rothe or Merrior  
of Consolation

Printed by Wynkyn  
de Worde.

Wants last 17 leaves

Unique.

Printed before Jan. 8 1498  
probably in 1496. There  
is another edition in the  
Pepys Library, Magd. Coll. Camb.  
which was printed after  
July 1499 and before the end  
of 1500

This is earlier than any other  
of Wynkyn de Worde's Editions.

The authority for this is E. Gordon  
Luff.





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Othwell games a m. 179



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**T**he Role or myroure of consolacyon & conforste.

**D**E multas tribulaciones oportet introire in regnum dei. ¶ Thus sayth the apostle saynt poule in the boke of actes and dedes / that is to saye in englyshe. By many trybulacions we muste entre in to þe kyngdome of god. Wherfore all those whiche intende to come in to the kyngdome of heuyn muste pacyently take temporall trybulacyon. for that is the waye thyder by the ordynaunce of god. And those þe moost pacyently take ther trybulacyon / they shall haue the moost consolacyon. for saynt poule sayth in the seconde Epystle to the Corynthes. ¶ Sicut loci sumus passionis. sic erimus consolacionis. ¶ That is to saye. Lyke as we are parteners in trybulacions / so shall we be parteners in Joye and consolacyon. Thus trybulacyon is bytter / but the ende that hit bryngeth to is moost swete & delectable. And remembraunce of that euerlastyng sweteness maketh saynt full soules swetely to take mater of trybulacyon. Temporall aduersyte & trouble profytech no thynge to the rewarde of eternall Joye but yf it be pacyently taken. Thus pacyence maketh trybulacyon profytable. And the profyte of temporall prosperyte cometh of the vertue of mekenes wherby prosperyte is lytel set by. The partyte pacyente herte maketh moche of aduersyte. And the partyte meke herte set



ceth lytell by temporall prosperyte / & lytell Joyeth  
therin but rather soroweth / bycause he fereth that  
he vseth not parfetyly acordynge to the grete plesure  
of god the goodes of this prosperyte . Yf thou aske  
me w<sup>th</sup> our lord wyll gyue these temporall goodes  
to suche as he knoweth þ̄ are wretched synners and  
vse them euyl. I answered. One cause is to shewe his  
parfyte & habondant goodnesse whiche gyueth good  
thynges not only to suche as be good / but also to su  
che as are euyl & wretched synners. And to gyue vs  
example to folowe hym in doyng good for euyl /  
as he byddeth in the gospell of Mathew. Loue your  
enemies sayth he / & do well to suche as do euyl to  
you / and praye for suche as pursue you & speke euyl  
of you. for ye doo thus thau ye may knowe that ye  
are parfyte in verue lyke as your fader in heuen is  
parfyte & maketh the sonne to gyue lyght as well  
to the euyl men as to the good men . And maketh  
the vnrighthewylle men to haue profyte of the rayne  
as well as the righthewylle. And this is a grete com  
forte to take paciently trybulacyon. for yf we wyll  
for the loue of god bryke our one frowarde herte &  
for to wyne the loue of god & loue suche as trouble  
vs & praye for them / and do good apenst euyl / thau  
we haue one of the grettest tokens that we are par  
fyte in the lyght of god as his owne childery / and  
folowers of hym / whiche thyng yf we wyll remem  
bre vs is moost Joyfull to vs . Also it maketh vs  
more pacient yf we duely remembre þ̄ goodes that

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we haue receyued of god / the goodes of nature / as  
wytte / eloquence / semblenelle of bodye / helthe / beaute  
& goodes of fortune / as golde / syluer / clothe / lyuelode  
and how we haue mysperdyd them synfully / and  
how pacyently he hath suffred vs longe tyme to a-  
byde in synne to the entent that synally remembryng  
ge his goodnes / his pacyence / and longe sufferynge /  
we sholde tourne to hym / wherfore whan he stowes  
geth vs yf we remembre how wel we haue deserued  
hit we shall by his grace more partlytly be ayeu hit.  
Our lord geueth good thynges / as helthe / rycheesse  
& prosperyte to euyll men & wymen / þ remembryng  
his kyndenelle they sholde be the more moeued to  
penaunce & loynesse whan they see the haue offen-  
ded so kynde a lord whiche so gently calleth them  
of his grete goodnes. And he sendeth oftymes try-  
bulacyō to good folk whiche are not partlytly good  
for they take not thankefully trybulacyō / but some  
tyme grudge vnder the rodde of chastylement wher-  
fore he kepeth them styll vnder the rodde tyll they  
be so acustumed therwith þ they can take it pacyen-  
tly. Thus by his kyndenelle he byngeth euyll folke  
to penaunce / and by his sharpnesse he byngeth good  
folke to pacyence. Also he geueth prosperyte and  
goodes of this worlde to good men and wymen to  
nouryshe them & cheryshe them in his loue / lyke as  
the fader telleth þ childe to folowe hym by a fayre  
appell / he sendeth also trybulacyō to euyll folke to  
make them drede hym. And thus the good folke be

byngeth to loue by worldely prosperyte. And euyl  
folke he byngeth to drede by aduersyte.

**O**ne cause why our lorde wyl that good folke  
haue aduersyte and trybulacyon is this / by  
cause that euyl folke shall not thynke that  
trybulacyon is so euyl that our lorde accepteth hit  
nought ne loneth them whiche hate hit for they see  
the contrarpe that those whiche be moost in vertue  
haue moost trybulacyon / as our sauour whiche ne-  
uer dyd synne hadde moost bytter payne and trou-  
ble. Also his blessed moder / his apostles and his dys-  
ciples. And lyke wyse now in these dayes suche fol-  
ke as our lorde loueth beste suche he sendeth moost  
sorowe in ther herte / and moost payne or labour in  
bode / with the whiche in the begynnyng they grue  
the / but fynally they are taught to suffre hit sweetly  
and to gyue thankynges to our lorde therof / whiche  
by trybulacyon delyuereth them from grete synne /  
and byngeth theym to grete grace in this worlde /  
and ordeyneth for them plente fully the plesure per-  
petually and glorie of the lyfe that is to come.

**H**e gyueth also the goodes of this lyfe to suche  
as be wretched and synfull lyuers after theyr ow-  
ne wyl and not after the wyl and lawe of god / by  
cause that good men and wymen shal not let theyr  
herte to moche on these goodes whiche they see that  
wretched people haue with the hatred of god / but  
that they shall loue those goodes moost whiche ha-  
ue none but suche as be good / & are specyally beloued

of our lord. And these are the goodes of vertue whi  
che brynge vs to the habondaunce rycheſſe of þe ryall  
empyre of heuen. The good ſoules let ytell by the  
wayne proſperyte of this worlde for hit is tranſyto  
rye & rather occalyon of vyce than of vertue / and  
they ſee that they are gyuen to theym only well to  
dylpenſe & that they haue no lordſhypp in them but  
only vſe & that they ſhall be ſtraptely examyned &  
gyue accounte how they haue vſed them / and by the  
ryghtfull Iugement of god they ſhal haue grete pu  
nyſhement in this lyfe or after this lyfe for euery  
thyng þe they myſpende / wherfore theſe faythfull  
ſoules haue more fere than fauour / more payn than  
pleſure in grete poſſeſſyon of worldely goodes / they  
are not inflate ne exalte in themſelf by pryde in pro  
ſperyte. for amonge grete poſſeſſyon of worldely &  
bodely goodes they fynde themſelfe ryght poore in  
the goostly goodes / wherfore yf the worldely proſpe  
ryte rycheſſes & honours be taken fro them they are  
not caſte downe by ſorowe / for they knowe þe our  
lorde hath lent it theym only as longe as it pleſeth  
hym / wherfore whan the worldely goodes goo they  
thynke it is of his ordynaunce whiche ordeyneth eue  
ry thyng to the beſte to ſuche ſoules as are wyllyn  
ge to lyue accordynge to his wyl with an obedyent  
herte / theſe knowe that it is for the beſte that he tas  
keth them awaye & therfore they blyſſe hym / wher  
fore loſſe of worldly pſperyte troubled ytcel þe ſoules  
of good folke / þe ſynful folke thynke þe they are very

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lordes of temporall goodes/ & that they may spende  
them after ther owne plesure hauynge lytell regar  
de or none to the wyll of god . And in these goodes  
they put theyr moost felycyte and pleasure/ wherfor  
re they be hyghe and proude in possessyon of these  
and in losse of them they are caste downe in to gre  
te sorowe and payne/ and the more sorowe they ha  
ue in losse of theym/ the more corrupte and vycious  
loue they hadde in hauynge of them. Our lord al  
so gyueth worldely goodes to synfull folke / for yf  
he sholde stryke euery synfull man & woman with  
the stroke of sharpe trybulacyon as soone as they  
hadde synned/ than they sholde thynke that all syn  
ne were punysshed in this lyfe/ and that ther were  
no punysshement for synne ordeyned after this lyfe  
Wherfore our lord suffreth many one for to lyue in  
this lyfe after theyr owne plesure/ and to multiplye  
synne at ther plesure and to his grete dysplesure/ ha  
uynge no punysshement in this worlde by cause we  
shall vnderstande þ it is reserued to the other worl  
de/ for god is so ryghful that he may leue no synne  
vnpunysshed/ wherfore sythen these synners are not  
punysshed in this worlde/ ther muste nede punyshe  
ment be done after this worlde. And hit shall be to  
harde to abyde þ trybulacōn/ wherfore well is them  
that haue in this lyfe theyr trybulacyon/ for this is  
lytell or nought in regarde of that. Also some syn  
ners in this lyfe haue grete trybulacōn & punyshe  
ment / and specyally suche as be comonly knowen



of wretched lypynge / & one cause is that other shal  
be aferde to folowe theym by example of lypynge /  
and an other is that we may see in this lyf that god  
taketh grete dyspleasure with the lyfe of suche as be  
wretched. Yf he sholde punyssh the no synne in this ly  
fe / than hit sholde be thought that he lytell forsed of  
the lyfe of man / ne gaue none attendaunce therto.  
Also yf he wolde gyue no temporall goodes to su  
che as aske theym of hym hit sholde seme that they  
were not in his power. And yf he sholde gyue tem  
porall goodes to echone that asketh them vndstan  
dyng that they be soo gretevely desyred in this lyfe /  
the people wolde rather serue hym for goodes of  
this lyfe than for goodes of the lyfe to come / wher  
fore to some he gyueth prosperyte / and to some he  
gyueth aduersyte. Wherefore suche as aske temporal  
prosperyte and resceyue hit of our lord they may  
see that he may gyue hit / but yf they set theyr herte  
more on hit than on the prosperous lyfe to come /  
they shall neuer after this lyfe haue prosperyte but  
perpetuall trybulacyon and aduersyte. Also suche  
as be louers of god and vertue and haue in this lyf  
payne and aduersyte / our lord hath ordeyned in the  
lyfe to come to haue grete prosperyte. And suche as  
be seeth that sholde be blyndeth with temporal prof  
speryte / he sendeth theym temporall aduersyte / by  
cause that they sholde lytell make of this lyfe where  
as they suffre so grete trybulacyon / and make mo  
che of that lyfe wherby they shall resceyue the grete

prosperyte of that flouryng felicyte that neuer shal  
fade by aduersyte/but euer be a lyke freshe without  
ende in eternyte. Thus who so wyll haue that pro  
speryte, they muste take pacyently and thankfully  
this aduersyte. for the prosyte of payne and trybus  
lacō is in the maner of well takynge therof. The  
good theef and the euill theef the whiche were cru  
cifyed with our sauour suffred one maner of pay  
ne/but the good theef toke it saythfully and pacy  
ently and therfore hit brought hym to the paradys  
The euill theef toke hit not saythfully ne pacy  
tely and therfore hit nothyng dyde prosyte to hym  
to deliuer hym fro synne and to procure grace for  
to bringe hym to glorie. Of tyme the paynes  
that dyuerse persones suffre is lyke/but the takyn  
ge of hit is not lyke/therfore one persone is purged  
by payne and the other is broken and hurte therby  
for that one taketh hit pacyently and thanketh god  
therof/and that other grutcheth therwith and for  
geteth god / and so the payne that they suffre is ly  
ke/but the sufferers are not lyke / for that one hath  
vertue with the payne/and that other hath vyce/ly  
ke as in one fyre golde glysterech and the grene blo  
ke smoketh/and vnder one fleyle the whete is pur  
ged and the chaf is broken/so one maner of payne  
or trybulacyon purgeth the pacyent/and spyleth and  
destroiyeth the unpacyent. The good man or good  
woman loueth and thanketh god therof for hit is  
his werke/and they praye to hym that hit may stan

De theym for theyr purgato:ye/for all maner synne  
cometh of vyce/ & al maner payne cometh of god to  
the more profyte of those that desyren to loue hym/  
more than all the wytte of mortall may can telle/  
the euyl man or woman grutcheth with god and  
thynketh lytell what profyte he hath ordeyned to  
theym by payne & trybulacyon.

**T**here is noo temporall payne that ony crys-  
tyn soule suffreth in this lyfe but they des-  
serue hit well and moche more both for of-  
fences that they doo in themselves and also ayenst  
theyr neyghbours. There is noo man neyther noo  
woman the whiche lyueth soo Innocently and soo  
vertuousely in this lyfe/ but many tymes they offen-  
de doynge not after ryght and reason/ but after the  
euyl desyre of theyr fleshe. Not withstandynge  
that by specyall grace of our lorde ther are full ma-  
ny the whiche lyue longe tyme without dedely syn-  
nes and doo noo grete myscheuous dedes/ for whi-  
che myscheuous dedes and for punysshement of the  
whiche our lorde fulfylleth the worlde with grete ba-  
cyle/pestylence/and grete hongre/and many gre-  
te trybulacyons/and yet they can not excuse theym  
but they doo many denyall synnes the whiche des-  
serue more punysshement of the rygoure of ryght/  
wysnesse than ony that is feled in this lyfe. And yf  
it were so that ony man or woman lyued without  
synne of themselves / yet they lyue not without syn-  
ne in dayly conuersacyon with theyr neyghbours/for

prosperyte of that flouryng felicitye that neuer shall  
fade by aduersyte/but euer be a lyke fresche without  
ende in eternyte. Thus who so wyl haue that pro  
speryte, they muste take paynently and thankfully  
this aduersyte. for the profyte of payne and trybus  
lacō is in the maner of well takynge therof. The  
good theef and the euill theef the whiche were cru  
cified with our sauour suffered one maner of pay  
ne/but the good theef toke it saythfully and payn  
ently and therefore hit brought hym to the paradys  
The euill theef toke hit not saythfully ne payn  
tely and therefore hit nothyng dyde profyte to hym  
to deliuer hym fro synne and to procure grace for  
to bringe hym to glorie. Oftentyme the paynes  
that dyuerse persones suffer is lyke/but the takyn  
ge of hit is not lyke/therefore one persone is purged  
by payne and the other is broken and hurte thereby  
for that one taketh hit paynently and thanketh god  
therof/and that other grutcheth therwith and for  
geteth god / and so the payne that they suffer is ly  
ke/but the sufferers are not lyke / for that one hath  
vertue with the payne/and that other hath vyce/ly  
ke as in one fyre golde glysterech and the grene blo  
ke smoketh/and vnder one fleyle the whete is pur  
ged and the chaf is broken/so one maner of payne  
or trybulacyon purgeth the paynent/and spyleth and  
destroiyeth the vnpaynent. The good may or good  
woman loueth and thanketh god therof for hit is  
his werke/and they praye to hym that hit may stan



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De theym for theyr purgato:re/for all maner synne  
cometh of vyce/ & al maner payne cometh of god to  
the more profyte of those that delyren to loue hym/  
more than all the wytte of mortall man can telle/  
the euill man or woman grutcheth with god and  
thynketh lytell what profyte þ he hath ordeyned to  
theym by payne & trybulacyon.

**T**here is noo temporall payne that ony crys-  
ten soule suffreth in this lyfe but they des-  
serue hit well and moche more both for of-  
fences that they doo in themselfe and also ayenst  
theyr neyghbours. There is noo man neyther noo  
woman the whiche lyueth soo Innocently and soo  
vertuousely in this lyfe/ but many tymes they offen-  
de doynge not after ryght and reason/ but after the  
euill delyre of theyr flesshe. Not withstandynge  
that by specyall grace of our lord there are full ma-  
ny the whiche lyue longe tyme without dedely syn-  
nes and doo noo grete myscheuous dedes/ for whi-  
che myscheuous dedes and for punysshement of the  
whiche our lord fulfylleth the worlde with grete ba-  
tyle/pestylence/and grete hongre/and many gre-  
te trybulacyons/and yet they can not excuse theym  
but they doo many denyall synnes the whiche des-  
serue more punysshement of the rygoure of ryghte  
wyllesse than ony that is feled in this lyfe. And yf  
it were so that ony man or woman lyued without  
synne of themselfe / yet they lyue not without syn-  
ne in dayly conuersacyon with theyr neyghbours/for



Wich theyr neyghbours they lyue not alwaie as they  
sholde do excoitynge theym to vertue by wordes and  
example. Also whan they here of see theym offende  
they correcte theym not as they ought to do by bro-  
derly charyte . for somtyme of ydelnesse they wyl  
not stude how they myght save or do to the correc-  
cyon of theyr neyghbour. And somtyme they are as-  
shamed to speke to theym ferynge that they sholde  
be rebuked aye/other in lyke thynges or in worse/  
or for couetyse that they fere yf they sholde speke  
they sholde dysplese / and by that they sholde lose  
suche thynges as they desyre to haue or they sholde  
lose therby suche thynges as they haue . Neuerthes-  
lesse every man is not bounde to correcte other folke  
whan he seeth them offende / for peradventure yf  
he speke openly to hym amonges many he sholde  
make hym worse than he was byfore / wherfore yf  
his mynde gyue hym that he myght more profyte  
at any other tyme/than he may without offence cese  
tyll suche a tyme that he thynke he sholde more pro-  
fyte. But every man that seeth his neyghbour offen-  
de and demed in his mynde that by his speche he  
myght reforme hym / he is bounde to speke to his  
reformatyoun . And by cause they doo not soo not/  
withstandyng they lyue vertuously to theym selfe/  
yet they deserue to haue payne and trybulacyon  
accordyng to the ryghtwysnesse of almyghty god/  
wherfore every man ought pacyently to take trybu-  
lacyon for the ryghtwysnesse of god wyl þ hit be so

for causes the whiche oftymes are knowen only to  
hym.

**T**rybulacyon for hit selfe is not to be desy-  
red but for the profyte that groweth therof  
& for the specyall helpe that the soule hath  
therby/for the synfull soule is reformed & restored  
to the loue of god by the well takinge of trybulacy-  
on/wherfore that soule whiche hath offended god &  
wolde be glad to wyne his loue agayne / hit may  
be glad whan he sendeth hit trybulacyon & payne/  
for therby they may wyne his loue. And for this  
cause sayth the prophete Dauid. ¶ Da nobis dñe  
auxiliū de tribulacione. ¶ Lorde helpe vs by trybus-  
lacyon/he sayth not gyue vs trybulacyon/but gyue  
vs helpe by trybulacyon. As no man wyl desyre a  
bytter drynke but only for the helpe that he may ha-  
ue therby / yf he truste that he may haue his bodely  
lyfe therby he wyl be ryght glad to drynke hit be  
hit neuer so bytter rather than he sholde bodely dye  
Lyke wyle a synful soule that hath deserued euerlas-  
tyng dech sholde be ryght glad to drynke a shar-  
pe draught of trybulacyon for to be deliuered ther-  
by fro pendelesse payne of euerlastyng dech. Thus  
to wyle folke to god whiche ordeyne all theyr lyfe  
pyncypally to god/trybulacyon doth grete profyte.  
And to wyle folke of the worlde that putte theyr  
moost plesure in this worlde & lptell remembre the  
lyfe that is to come / trybulacyon doth grete hurte/  
for hit is so sore ayenst theyr wyl whiche our lorde

sendeth to theyr helth & profyte to make theym let  
ytell by this worlde that our lord is wroth with  
theym/ & so by the dyslobedpent takynge of this tem  
porall trybulacyon they deserue to haue euerlastynge  
trybulacyon. Thus every man yf he wyl may ha  
ue grete helpe & profyte by trybulacyon. And this  
god wyl thou shalt haue the sooner yf þ remembre  
how precyous this vertue of pacyence is in þ syght  
of god/ and how profytable hit is to the soule with  
out whiche no vertue pleaseth god in the ne profys  
teth the. Thay thynke that thou can lose no bode/  
ly thynges woos losse is troublous to the/ that is so  
profytable as pacyence whiche thou losys yf thou  
take not easely thy trybulacyon. And so lerne to con  
fort thyselfe within in that þ felest thyselfe dyscom  
forteth without/ for yf thou take pacyently aduer  
sitye and thynges done ayenst thy wyl/ thou gettest  
more rythesse Inwardly in thy soule/ than is possys  
ble to the to lose outwardly. And of all gladnesse  
that is the moost precyous & acceptable to god the  
whiche groweth of trybulacyon & is one of þ moost  
gladnesse þ þ can haue þ þ haste ay holy soule / but  
this gladnesse none may haue but suche as knowe þ  
fruyte & profyte of trybulacyon whiche ye may lerne  
in parte by redynge of this treatyse of trybulacyon/  
& specyally yf ye empynte well the sentence therof  
in your mynde/ for lyke as euill chawed mete pro  
fyteth lytell nature/ so lyght redynge with lytel at  
tendaunce of the sentence profyteth lytel the soule.

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**T**here are .xx. fruytes the whiche cometh of  
trybulacyon well taken. The fyrste is that  
trybulacōn well taken as the werke of our  
lorde to reformatyōn of the soule/keperth the good  
soule in the state of grace fro the bondes of the ene  
myes therof/and hit rescueth & delyuereth the euill  
soule fro the enemyes. These enemyes that are sub  
pressyd & dyscomfet by trybulacōn/are þ fals Joyes  
of this worlde & dysceynable prosperytees of fleshe  
ly plesure/whiche take as prysoners þ hertes of men  
& wymen that be without dyscyplyne & connyng  
of vertuous luyng to to batayll ryght with these  
fleshely pleasures/they are so dysceynable for they  
shewe as they were frendes & they are enemyes/they  
shewe they wolde brynge to grete plesure/but fynal  
ly they brynge to grete payne sorowe & destruccyon.  
These are the enemyes that folow of this lyfe delys  
re to be conuertsaunt withall/& they take theym not  
as enemyes/but as true frendes & helpers/they ma  
ke soo fayre contenaunce & pretence of fauour / & yet  
they entende to hylle & destroye as Joab capterd to  
the people of kyng Dauid toke þ mayn Armas by the  
chynne & laughed on hym as he had ben his frende  
by cause he sholde not haue hym suspecte/and with  
that other hande he thurst hym in to the bely with  
a dagger. Thus whan worldly prosperyte laughed  
on a man þ he hath all thynges to his plesure/than  
he standeth in moost Jeopardy to lose þ loue of god  
that is verry lyfe to the soule / for than he shall be



drawen to many vices/ & therefore prosperite is mo-  
re to be drede than aduersite in that hit deceyvet  
traytoursly / lyke as the enemye that hurteth secre-  
tly by dysceyte is more to be drede than he that assa-  
yleth openly. Trybulacō is not only in losse of goos-  
des/ losse of frendes/ losse of helthe/ losse of lyberte/  
but hit is also in losse of tranquyltye & peas of myn-  
de whiche a soule hath that is in grete temptacō &  
batayll ayenst the worlde/ the flesshe/ or the deuill.  
Of all troubles hit is moost whan a soule is trou-  
bled to do a thyng contrarie to the plesure of god  
whom hit desyret of all thyng to please. Trybu-  
lacōs are not only sende fro god to those that en-  
tende to serue & please god/ but hymselfe ledeth the  
poost of trybulacōs as captayne & marchall of the  
poost to ordeyne theyn so wylly that they shall be to  
the socour & rescue of his frendes. And so he sayth by  
the prophete. ¶ Eū ipso sum in tribulacione et tri-  
stia. ¶ I myn owne selfe sayth our lorde any with  
hym that is troubled & I shall delpue hym. And  
specyally he is with theyn in temptacō & trybula-  
cō that put theyr pryncypaly hope of helpe in hym.  
As he sayth. ¶ Quia in me sperante liberabo eum.  
¶ By cause he hath trusteth in me sayth our lorde  
I shall delpue hym. Than þ that haue almyghty  
goddes helpe in thy trybulacō & abydyng with the  
to helpe the whan the trybulacō doth assaile the/  
resorte than with hartly desyre to the plesence of thy  
lorde god/ beseeche hym for grace to take hit soo



that he may be pleased with the/ & thou to haue spe  
ciall helpe ayenst thyn aduersaries by the good ca  
ryinge of trybulacyon/ & sythen our lorde cometh to  
the by trybulacyon/ the more thy trybulacyon groweth  
the more nygh he draweth to the. But peraduentur  
re þ wyle saye here. Syr the presence of trybulacyon  
I fele / but the presence of my lorde god whiche as  
the prophete sayth berech me feloshypp in trybulacyon  
I fele not/ for yf he made me fele Joyfulnesse of her  
ce by his presence lyke as trybulacyon maketh me to  
fele bytternesse of herte. I sholde be well content to  
suffre trybulacyon/ & gladly I wolde receyue hit. Als  
so an other thyng stoneth me grete/ for byfore the  
trybulacyon came/ & thynges contraye to my wyl/  
I had more felynge in god & more pleasure as it se  
meth me than in the tyme of trybulacyon. Now is it  
than that in trybulacyon he is more nygh to me & I  
lesse fele hym/ for a solacyon of this doubte þ shalt  
vnderstande that þ haste the presence of god where  
euer thou be/ for þ presence of god his dymynye ful  
fylleth heuen & erthe as he sayth by the prophete Je  
remye. ¶ Celum et terra ego impleo. ¶ Wherefore  
thou ought to be ryght well auyled in euery corner  
what thou doost or what thou sayest for thou haste  
thy Iuge present that shall dampne the or saue the/  
but specially he is presente with the whan thou art  
in his grace and growest in vertue. Als whan thou  
feleste that by grete temptacyon and trybulacyon  
thou seest lesse by the worldely vanpce and by thy

selfe/and gyuest the more to prayers/fastynge/wat-  
chyng/almesse dede doyng/pylgremage goynge/  
to redyng of good bookes of vertue/of holly medyta-  
cyons / to haue thy mynde more conceyned to god  
with wyl to serue hym better/whan thou felest these  
profytes growe in the chary thou felest our lord go  
stolp. These profytes our lord maketh by tempta-  
cyon and trybulacyon as saynt poule sayth. ¶ Be-  
nedictus deus qui facit cū temptacione prouentum.  
¶ Blesyd be god that werketh by temptacyon pro-  
fyte. Thou wylt saue peradventure that thou haste  
hurte somtyme by trybulacyons/for somtyme thou  
fallest by temptacyon and louest vertue. I answere  
to this/that yf thou haue a wyl fynally to do well/  
or woldest haue a wyl to do wel whiche is one of the  
grette tokens thou shalt be the childe of saluacyon/  
thou standynge thou be the electe and chosyn childe  
of god/what someuer happen to the thou shalt ha-  
ue wele therby/not withstandynge that thou doost  
dedely synne yet our lord shall worke a weyle there  
vpon. As the apostle sayth. ¶ Diligentibus dñi pla-  
coopant in bonū hīs qui scdm ppositū vocati sunt  
sancti. ¶ To suche as loue god all chynges retorne  
to theyr weyle/and specially to suche as are the es-  
lecte childern of god / or for suche as be the chosyn  
childern of god after they haue fallen in to dedely  
synne / they fele in themselves rumours and bytter-  
nesse of conscience/they wyl be cōfessed therof/they  
sette lesse by themselves saynge they are but wretched

synners. They let lesse by dyghytes and woishyp-  
pes of this worlde/for they thynke themself be wor-  
thy to haue no woishypes/but rather to haue grete  
shame & rebuke/they let lesse by ryche reparell and  
clothyng. They let lesse by costely and delycate fe  
dyng of the bodye/for they thynke they haue deser-  
ued rather bodely payne than pleasure. Also seynge  
how they were brought to synne/they are more wy-  
se to auoyde suche occasyons hereafter. Also they lo-  
ue god more that after theyr falle taketh they to  
grace ayen/and of very loue they drede more to of-  
fende hym. And thus many that falle to synne com-  
me to more grace than some þ haue not suche falle  
lyke as Mary magdaleyn is heuen about is many  
that heped in this lyfe continually theyr virgynyete  
I saye not this to gyue comforte to ony soule for to  
synne is hope that they shall come to more grace.  
for who cometh to suche grace & who not/it is not  
in themselfe but in god. And not withstandynge  
many come to suche grace after grete synne. Yet  
those that contynue in Innocence maye haue this  
grace and moche more in that that they are wel oc-  
cupped the tyme that the other were wretchedly  
occupied by synne. And soo that tyme they wyne  
vpon theym that falle. Also our lord is feled by  
consolacyon and by comforte whiche he sendeth the  
tyme of tribulacyon. Many a soule is loste with-  
out counseyll and comforte of man whiche our lord  
de of his grete mercy todaynly doth comforte/that

they thynke for the tyme the trouble is cleue gone  
fro them. The apostle sayth. ¶ Sicut passionēs xpi  
habundant in nobis. sic p xpm habundat et consolaci  
o nostra. ¶ Lyke as the paynes of cryste habonde  
in vs/so habondech in vs consolacyon by hyrn and  
suche as haue synned/whan they haue gatre of tees  
res & wepyng for theyr synnes/with the same ry  
sech a spyrtsuall Joye in god f whiche gyueth them  
suche grace to be loy for theyr synnes. As saynt Au  
styn sayth/the synner soroweth for synne / & of his  
sorowe he doth Joye. Every soule that conceynerh  
in vertuous lyuynge ought to be content though he  
fele no grete goostly swetnesse/for comonly our lord  
de sendeth hit to suche as he seeth are weke to bere  
grete labour and temptacyons/and by hit he comf  
forteth them/as by mylke the childe is nouryshe.  
But suche as be myghtely growen in grace and in  
vertue he sendeth them fedyng by bytter temptacy  
ons and trybulacyons/as saynt Poule sayth. ¶ Per  
fector est solidus cibus qui habent sensus exercitaz  
tos ad discrecionē boni et mali. ¶ And the more a  
soule hath of goostly swetnesse in this lyfe/so mos  
che lesser hit shall haue in the lyfe to come. As he  
that taketh parte of his wage afore his terme daye  
the lesse he shall reserue whan his terme daye com  
meth. Suche ostentryne as our lorde loueth best/he  
sendeth lesse goostly delectacyon/but leueth them on  
ly to theyr myghty sayth and by that to good wer  
kes of lyuynge. for in this lyfe he hepech pryncip



lone because he will kepe them lowe that they shall  
 not make to moche of themselves. And yet to some  
 whiche he loueth specially he sendeth grete swete-  
 nesse in goostly felynge of hym and by wondre re-  
 uelacions. And oftentyme more to the profyte and  
 to quychen other to his seruyce & fayth whiche kno-  
 wen not suche wondre workynges than to the pro-  
 fyte of themselves. But after this lyfe he wyl make  
 openly knowne to all the worlde every dede of ver-  
 tue. And what grete temptacions they haue resis-  
 ted for the loue of hym. He letteth not the troubled  
 soule alwaye neyther oftentyme fele his presence by  
 goostly swetnesse by cause he will kepe it lowe and  
 in fere/for the more lowe that a soule maketh hym  
 selfe/and the lesse that hit letteth by hymselfe and  
 thynketh that it is so wretched that it is not worthy  
 to haue any goostly comforte of god / the more our  
 lord maketh of hym/and the more glorie and Joye  
 ther is ordeyned to hym. for as he sayth. ¶ Omnis  
 qui se humiliat exaltabitur. ¶ Every persone that  
 meketh hymselfe he shall be exalted. And thus ma-  
 ny a soule groweth in vertue / and lytell perceyued  
 it as by any goostly swetnesse. But who so myghte  
 haue a lytell taste of the partyte delectacion to the  
 whiche he shall be brought by tribulacion yf he ta-  
 ke it well. He sholde not complayne but Joye of trib-  
 ulacion. As saynt poule sayth. ¶ Gloriamur in  
 spe filiorum dei et non solum in hoc sed in tribulacio-  
 ne scientes qm̄ tribulacio pacienciā operat. paciēti-



cia probacionē probacio spem spes autem non con-  
fundit quia caritas dei diffusa est in cordibz nostris.  
¶ We Joye sayth he not only that we hope to be  
the childe of god and Inherytours of his Joye, but  
we Joye also in trybulacyon/knowynge that trybu-  
lacyn maketh a pacyent herte yf it be well taken/  
and pacyence of herte is the grete profe that a per-  
sone is the very choleyn childe of electyon/and after  
that profe cometh hope of saluacyon/not as of our  
merytes but by the grace of god/whiche is yelded in  
to our hertes by the holy goost whiche is gyuen to  
vs. The grete comforte cometh not fro god to sus-  
che a tyme as the place be made redy for hit in the  
soule/and the herberers whiche take and dreffe this  
lodgyng are trybulacions / as it is wyrtyn in the  
booke of Thobye. ¶ Post lacrimacionem et fletum  
exultacionē infundis. ¶ After trybulacyon and we-  
pyng thou sendest comforte and Joye. Than yf  
thou haue grete labours and besynesse with these  
herberers thynke hit well spent for they wyl quyt  
te hit one of these dayes. And grete trybulacyon  
maketh rome and place for grete Joyes / hit is des-  
creed and determyned as a lawe by the grete wyles-  
dome of god / that fyrste he shall come to his dere  
beloued chylde with trybulacyon to delyuer them  
fro the false Joyes of this worlde/and after he shal  
dwelle with them by true Joye where as they shall  
haue no nede of trybulacyon for to exclude the false  
Joyes. But afore that he come with very true Joye

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he will make the herte by trybulacyon and temp-  
tacyon to sette nought by all the falle Joyes of this  
worlde. Whan as trybulacyon is passed and hath  
made an holy place by pacience and by mekenesse/  
than cometh in Joye. But peradventure thou com-  
playnest and sayest. Syr hit is longe or this conso-  
lacyon cometh. Al this is the complaynte of louers/  
what thyng soo euer hit is that is gretefully beloued/  
the deferryng of therof is paynfull. And not with-  
standyng that yf hit be neuer soo sharply hastened/  
yet hit is thought very longe in comyng. As Sa-  
lomon sayeth. *Spes que differtur affligit animā.*  
¶ Whan as a man hath hope for to haue a thyng  
that he loueth the deferryng of hit is bytter to  
the soule. Also peradventure thou wilt reioyce to me  
thus. Syr I meruayll not that wretched men and  
wymen whiche set all theyr herte & plesure in wret-  
ched lyuyng and spende ther tyme not profytably  
but occupye all about synnes and vanytees of this  
worlde/though these haue trybulacyon & see & try-  
bulacyon is profyttable to them whiche are fallen in  
the bondes of theyr enemyes / as these be to drawe  
them fro ther bondes and make them flee synne &  
wretched lyuyng. But to suche as lyue holyly and  
do no grete synne. I meruayll why these haue gre-  
te trybulacyon for they falle not so in the bondes of  
theyr enemyes as the other do. To this I answer/  
that our loide deliuered from the falle Joyes of  
this worlde bothe synners and also the Innocentes

whiche sholde be taken with them except his grace  
prouoked them by trybulacyon and temptacyon / &  
preserued them fro these false synfull Joyes / also  
an other wyle our lorde rescues his enemyes and o/  
ther wyle his frendes . for he rescues his enemyes  
fro trybulacyon deliuerynge them whan they are  
taken of their enemyes . But his frendes he deli/  
uereth sendynge them helpe by trybulacions that  
they come not to the handes of their enemyes.  
And soo bothe are holden to laude and to thanke  
god bothe the synfull whiche by payence and gre/  
te trybulacyon is drawen fro synne to vertuous ly/  
uynge and lytell lettynge by all the false worldly  
Joye . And also the vertuous Innocent whiche is  
preserued by temptacyon and trybulacyon that he  
is neuer blinded and deceyved by that Joye . Thus  
no man neyther woman may thynke that they be  
out of the loue of our lorde by trybulacyon / but ra/  
ther thynke that they are speccially beloued of hym  
the whiche sendeth them trybulacyon to kepe o: to  
deliuer them fro false desceyvable pleasures of this  
worlde and from the Inordinate and foule delytes  
of the fleshe . These pleasures are called false / for  
they are ful swete in the begynnynge but they ende  
with grette bytternesse and sorowe . As Salomon  
sayth . *Extrema gaudij lucus occupat.* The en/  
de of worldly Joye is occupied with weppynge and  
sorowe . A thou wyle gracious man and woman/  
beware of this false worldly Joye / that thou be not

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brought to grete sorowe thereby. Thou leest hit to  
but tytell and after hit shall folowe sorowe of Inel  
cymtable greynesse hit is but shorte but it hath a lon  
ge taylor of sorowe that neuer shall haue ende. hit is  
no hole Joye for hit is medled with sorowe. As Sa  
lomon sayth. ¶ *Ritus doloris miscabitur.* ¶ The  
laughynge Joye of this worlde is medled with ma  
ny matters of sorowes. Those whiche thou thynkest  
haue moost of worldly Joyes they haue moche so  
rowe/trouble/and labour with them. They are soo  
bytter to a paynted herte that selynge them ones hit  
wolde neuer haue them yf it myght haue them per  
petually. They go faste awaye but the sorowe that  
foloweth vpon them shal euer abyde. A this is a fal  
se Joye where is so lytel pleasure and so grete payne  
and goeth soo swyftly awaye and neuer shall come  
backe. Wherfore I exhort you all whiche wolde ha  
ue the loue of our loide and contynue a vertuous ly  
fe that ye thankefully welcome trybulacions as  
your defenders fro your grete enemyes/whiche try  
bulacions are sende from our loide as his knyghts  
to defende you. And thynke that your expenses ma  
de to them shall stande you in grete seruyce. And yf  
ye can not welcome hertely these loundpoures of our  
loide yet thynke not with them nor malynge nor as  
persuade them for yf ye fyght with them ye fyght with  
your frendes and that is a peryllous batayll where  
a man putteth noo dyfference betwixt his frende &  
his enemye. The Joyes of this worlde I saye are



nemys to the soule & bynne hit to synne & perdy-  
cyon. Traubles of this worlde/lehenes/& payne are  
frendes to the soule for they drawe hit fro synne.  
Wherfore yf thou hate thy frendes & loue thy ene-  
mies thou seest what Jeopardy y standest in/wher-  
fore saye welcome my frende tribulacyon / and fy  
of erthely Joye.

**T**he seconde consolacyon and fruyte in try-  
bulacyon is to remembre how the herte is  
closed. vp fro vanities wherby hit stoppeth  
the eeres of the soule soe that hit may not here the  
callynges and the mocyons of temptacyon as other  
do whiche fele no tribulacyons. for in suche hertes  
as do floure in prosperyte/the vayne pleasure of the  
worlde doth kepe ther perilement at lyberte. And  
those hertes gyue attendaunce and with studie ap-  
plye them how they may attayne to fulfill the des-  
yres of worldly pleasures in makynge of goodly byt-  
dynge and of goodly facyons of clothes and to be  
well accompanied with goodly seruantes. And to  
gydre treasure to be called ryche/and to come to ho-  
nour and dygnyte/and to be moche set by/and to be  
called fayre in face / and goodly in bodye. These  
vayne and transitorye pleasures do so replenysh &  
fulfill the soule with suche mocyons that in maner  
hit forgetteth hymselfe/both in tyme of prayer and  
whan hit sholde be vertuously occupied/hit is so ac-  
customed to take hede and attende to the spekyng-  
ges of these decepuable pleasures that in maner hit

hath noo plesure to here thynges profytable to the  
plesure of god & the perpetuall weyle of the soule.  
But whan trybulacyon cometh/all this vayne spe  
che celseth as the morpons of vayne plesures are  
withdrawen. This is figured & signefyed in the  
boke of Job where hit is sayd the tyme that he was  
in grete trybulacyon. ¶ *Nemo loquebatur ei verbum  
videbant enim dolorem eius vehementem.* ¶ The  
frendes that came to Job whan they set hym haue  
to grete payne and trybulacyon they spake no wor-  
de to hym. By these frendes are signefyed þe temp-  
tacyons of prosperyte whiche make pretence by the  
plesaunt semblaunce & contaunce they shewe to the  
soule that they were very frendes and they are very  
traytours for they tulle not tyl they haue brought  
the soule to moche sorowe oftentymes in this worl-  
de. And yf ther folowe no sorowe and penaunce in  
this worlde ther foloweth dampnacyon with perpe-  
tuall payne and tourment after this worlde in helle  
with the deuylles whiche moost labour to make the  
hertes moost to loue the temporal prosperyte of this  
lyfe/and the worlde and the flesshe do helpe the de-  
uyl to make the soule to set the loue in prosperyte  
of this lyfe whiche sholde be fixed of the felicyte of  
the euerlastyng lyfe/for all þe tyme þe it shall abyde  
here is graunted hit to lerne to set lytel by the vayne  
Joyes & plesures of this lyfe. for by the ordynaunce  
of god the lesse hit letteth by the Joyes of this worl-  
de the more hit shall haue of those moost excellent

and eternall Joyes in heuē. When our lord of his  
specyall grace sendeth trybulacō. These Joyes are  
lytell set by & therfore they dare not speke lest they  
holde be forsaken for euer / and therfore as in this  
tyme they go awaye as astoned and a shamed. **W**  
hen this trybulacō is of grete auctorite whiche  
stoppeyth the mouth of þe vayne pleasures of the worlde.  
Then lecherie is set on syde she dare not speke/  
for her speche in that tyme is no thyng set by. **L**y-  
ke wyle glotonie & pryde / for as that tyme she her-  
se delysteeth noether in delicate mete and drynke ne  
in freshe clothes. Then the eyes of the soule whiche  
were blynded with prosperite that is noether see  
hymselfe ne god / now they are opened and can dys-  
cerne that all is but wretchednesse in this worlde / &  
that ther is no true loue but the loue of god and ven-  
ture / and than it fereth god. And than hit called her-  
self for his helpe and maketh many a good purpo-  
se and promyse to amende the lyfe and to do thynges  
to his pleasure. Thou shalt vnderstande bet that  
what maner of spechynges the temptacōs make in  
thy soule other by thoughtes or ymagynacōs con-  
trarye to the soule whiche somtyme seme abhomy-  
nable and shawfull / fere thou no thyng as longe  
as thou answerest not to them saynge ye be consen-  
tyng but nay by dyscentyng of. for as longe as þe  
consentes not to þe thoughte be they neuer so erron-  
or neuer so abhomyable they shall nothyng hurte  
the to the decreasse of thy myghte. This is figured

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to the bolles of the kynges where kyng Plachyde  
maided & people of Jerusalem whiche stode vpon  
the walles of the cyte & they sholde not answere to  
the blasphemous speeche of Rapaces whiche was  
marshall of the host of kyng Senacherib & leide lege  
to the cyte. But peradventure thou wilt saye to me / yet  
how shall I knowe & I consent not to my thoughtes.  
To this I answere / the one token is that thou consent  
not whan thou woldest haue them awaye. Another is  
whan thou feelest a remors / a sorow / or a dyspleasure  
growynge to thy herte of such thoughtes / for this  
sorowe cometh of a contrariety whiche is betwene  
the thy wilt & thy mynde / another is whan thou canst  
fynde in thy herte to praye god to take them awaye /  
for notwithstandinge that they hurte the not  
yet they trouble sore / abash the & astonyshe an Immo-  
rent soule. And as for thoughtes contrarye to the  
fayth fere them not as longe as thy wilt is to helpe  
us as the church of god beleueth. for that the fayth  
of the church is thy fayth / and after that thou shalt  
be taken & not after thy rennyng mynde. Thus  
thy trybulacion putteth to silence the grete tempta-  
cions of this world that they dare not come nigh  
the troubled soule / & openeth the eyes therof that  
hit may see hit selfe & god / and that the worldly  
prosperite is but myserie / and maketh the soule to  
crye to god & kepe hit in mynde. I counseill the  
to make moche of aduersite whan hit cometh and  
thanke god therof. for he sendeth euer to the for thy



and eternall Joyes in heuyn. Whan our lord of his  
specyall grace sendeth trybulacyon. These Joyes are  
lytell set by & therfore they dare not speke lest they  
sholde be forsaken for ever / and therfore as in this  
tyme they go awaye as astoned and a shamed. **¶**  
Thay this trybulacyon is of grete auctorite whiche  
stoppeth the mouth of þe vayne pleasures of the worlde.  
Thay lecherie is set on syde she dare not speke/  
for her speche in that tyme is no thyng set by. **¶**  
The wyse glotony & pryde / for as that tyme the best  
delecteth noether in delicate mete and drynke ne  
in fressh clothes. **¶**Thay the eyes of the soule whiche  
were blynded with prosperite that it noether see  
hymselfe ne god / now they are opened and can dys-  
cerne that all is but wretchednesse in this worlde / &  
that ther is no true loue but the loue of god and ver-  
ue / and thay if fereth god. And thay hit called be-  
sely for his helpe and maketh many a good purpo-  
se and promysse to amende the lyfe and to do thynges  
to his pleasure. Thou shalt vnderstande bet that  
what maner of spechynge the temptacions make in  
thy soule other by thoughtes or ymagynacions con-  
trarye to the soule whiche somtyme seme abhomy-  
nable and shamesfull / fere thou no thyng as longe  
as thou art wretted not to them saynge ye be consen-  
tyng but nay by dyscenyng of. for as longe as it  
consentes not to þe thoughte be they neuer so erron-  
or neuer so abhomyable they shall nothyng hurte  
the to the decreesse of thy myghte. This is figured

15.  
to the bookes of the kynges where kyng Psachyr  
maūded þ people of Jerusalem whiche stode vpon  
the walles of the cyte þ they sholde not answere to  
the blasphem<sup>9</sup> spechynge of Raplakes whiche was  
marshall of þ oost of kyng Senacherib & leyd sege  
to the cyte. But peraduenture þ wyl saye to me/syr  
how shall I knowe þ I consent not to my thought/  
tes. To this I answer/þ one token is þ þ consent  
not whan þ wolde haue them awaye. An other is  
whan þ felest a remours/a sorowenes/ & a dyspleasure  
growynge in thyn herte of suche thoughtes/for this  
sorowe cometh of a contrarpoulnes whiche is bytwe  
ne thy wyl & thy mynde/an other is whan þ canst  
fynde in thyne herte to praye god to take them a  
waye/for notwithstandinge that they hurte the not  
yet they trouble sore/abasshe & stonyfhe an Immo  
tens soule. And as for thoughtes contrarye to the  
fayth fere them not as long as thy wyl is to bele  
ue as the churche of god beleuech. for than þ fayth  
of the churche is thy fayth/and after that thou shalt  
be taken & not after thy rennyng mynde. Thus  
lychen trybulacō putteth to sylence the grete temp  
tations of this world that they dare not come nygh  
the troubled soule / & openeth the eyes therof that  
hit may see hit selfe & god / and that the worldely  
prosperyte is but myserye/and maketh the soule to  
cryspe to god & kepech hym in mynde. I counseyll the  
to make moche of aduersyte whan hit cometh and  
thanke god therof. for he sendeth ever to the for thy

welc and more than thou can thynke and for other  
causes than thy mynde is able to knowe/excepte þ  
hast it by reuelacyon of hygh.

**T**he thyrde consolacyon & comforte is trybu-  
lacyn is to remembre the profyte of trybus-  
lacyn is purgynge of the soule fro synne &  
wretchednesse. There is to be vnderstande þ ther are  
foure maners of purgacyons whiche are remembred  
in scripture. One is of the bodye by medycynable  
drynke or by lettynge of blood / & that is other by  
strykynge of the veyne or crafynge or cuttynge of  
the flesche. The seconde is purgynge of metall and  
that is other with the fyre lyke as golde is purged/  
or by surbryllynge lyke as pyre is purged. The  
thyrde is purgynge of vyces & vices whan the lus-  
peruous brāches are cutte awaye with a knyfe or  
with a sawe. The fourth is the purgynge of þ cor-  
rode fro the chafe with the fleyle. The fyfth is the pur-  
gynge of wyne whiche is purged with the pressure.  
For the fyrste purgacyon whiche is made by drynke  
I praye our lord geue the this drynke of trybu-  
lacyn to purge thy herte fro corrupt humours of  
worldely & fleshely loue/for lyke as the bytter me-  
dycynable drynke purged the bodye/lyke wyse try-  
bulacyon purgeth the herte. Wherefore dere beloued  
soule I praye the drynke hertely and with Joye in  
god in hope of thy endelesse saluacyon. This dryn-  
ke of trybulacyon whiche this souerayne phelycyon  
geue the. And knoweth best thy complexyon

thy Infirmyte/and what drynke is moost profy-  
table to the. And this gentyll phelycean for to com-  
forte the in thy drynkyng/and for to shewe to the  
that he gyueth noo thyng to the but whiche is pro-  
fytable. he hath begonne and dronken of this dryn-  
ke to the by his moost paynfull and bytter passyon  
he dranke to the the moost bytterest parte of this  
drynke/for his paynes were moost sharpest as it is  
wryten in the booke of Trenos. ¶ Videte si est do-  
lor similis sicut dolor meus. ¶ See ye sayth he / yf  
ther be ony payne lyke to my payne/hit passeth thy  
power to drynke soo bytter a draught as he began  
to the. And standyng that he is thy fader and thy  
maker whiche gyueth to the this drynke and hath  
soo hertely begonne to the hymselfe / than thou  
mayst well thynke that this drynke is very profy-  
table to the/and for this profyte take it sweetly. ¶  
thou wolde saye that yf the kynge of very loue dyd  
drynke to his seruante hit were a vplenous dede to  
this seruante to taste the cup downe whan the kyn-  
ge offered hit hym. Lyke wyle whan almyghty god  
gyueth the chastysment by tribulacyon/and thou  
wolde not take hit but with a frowarde herte that  
is in the thou caste hit awaye / soo moche thy dede  
is more vplenous and odyble/as this kynge exceedeth  
all other kynges / and his loue to the passeth all  
other loue/and yf thou take hit hertely of his hon-  
de so moche it is the more merytorious to the/and  
to the grete honour and plesure of hym. Wherefore



I counseill the whan he offereth to the the cup that  
thou drynke it of all hertely yf it were þ hytteenes  
of deeth þ he dyd gyue the/for he hath dronken that  
better draught hymselfe for the whiche hadde noo  
chynge to purge in hym. Wherefore þ that art ful of  
many viciene humours and of goostly corrupcion  
ought hertely to drynke this drynke as þ louest thy  
saluacion for the whiche this drynke is sende the.  
And caste hit not downe after the counseill of Sa-  
lonion there he sayth . ¶ Fili disciplina dñi ne abis-  
cias. ¶ Childe caste not awaye the dysceplyne of pu-  
nyshment whiche our lorde gyueth to the . for as  
he sayth in an other place. ¶ Qui abicit disciplinā  
infelix est . ¶ He that casteth awaye chastitynge is  
unhapp . This better drynke our lorde gyueth to  
all his frendes to whom he hath ordeyned the swete  
drynke of his glorie after this lyfe. Of this dryn-  
ke he spekerh to saynt James and to saynt Johan/  
whan he sayd . Maye ye drynke the drynke that I  
shall drynke . Alle the martyrs haue dronken this  
drynke. Confessours & holy men & wyemen whiche  
now are put in possession of the endelesse & Joyfull  
kyngdom of heuen . Therefore sayth the prophete.  
¶ Calicē salutari accipia . ¶ I shall drynke the  
hollowe drynke/ & yf it be so better that thy stom-  
ake may not well awaye withall / than caste to our  
lorde that maketh & gyueth this drynke þ he wyl  
gyue thy power & temple thy stomake and appetyte  
hertely to take it. Wherefor it foloweth in þ prophete

**E**t nomen dñi inuocabo. **I** shall call the na-  
 me of my lord god. Many ther are whiche in the  
 begynnyng with good Instruccō drynke this dryn-  
 ke hertely but with a lytell contenance they wane  
 meruaylously wey therwith/to suche I saye as the  
 phelycean doth. Sythen ye haue dronken the more  
 parte lose not your helth for this lytel/but stell vpon  
 hit swetly & drynke hit euery lase/& thynke hit is  
 the moost profytable drynke that ever ye dranke/  
 for in drynkyng of it ye drynke your helth/let hit  
 not longe abyde in your mouth but hastily let it go  
 downe/for ellys hit wyl make the herte to haue ab-  
 homynacō therwith & grudge/ than that he lost  
 the profyte of þe werkyng/as yt a man wolde chew  
 the pyles Rasy whiche are geuen hym they shold  
 lytell profyte hym. he cheweth & baketh the pyles  
 whiche grutcheth grety with the tribulacions and  
 chydeth & is angry with euery thyng for the angre  
 nesse that he hath to his tribulacion. Every good  
 soule ought not only to bere patiently tribulacō  
 but they shold desyre to haue temporall tribulacō  
 & ther purgatory here that they myght auoyde the  
 grete paynes & tourmentes whiche are ordeyned for  
 purgacō of synne after this lyfe to suche as depar-  
 te in the state of grace. As our sauour for our wete  
 not only without chydnyng or wepyng suffred the  
 payne of his passyon/but he wylfull offered himself  
 therto. Somtyme the phelycean gureth a good me-  
 dycine to purge the bodye and hit doth no profyte.

For the humours are so harde and not dygested that  
the medycyne purged not the nature from them. If  
he wyle our lord sende tribulacyon/ but the herte  
is harde without pacience and mekenes that hit no  
thyng prospereth. If he as the tribulacyon that our  
lord sende to kynge Pharaon no thyng dyd profyte  
to hym/ for the more trouble he had the more proude/  
de/angre/ and enuyous he was/ and soo that thyng  
whiche is gyuen of our lord as medycyne to y her  
te the euill takynge therof tourneth hit to popson.  
¶ No other purgacyon of the bodye is by lettyng  
of blood/ & one maner is to let out the blood by the  
veyne/ for lyke as the euyl blood corrupeth the good  
blood/ lyke wyle synne whiche is lykened to euyl blo  
de corrupeth the soule & byngeth it to endelese pay  
ne. The mouth wherby this blood of synne eschez  
we is the mouth of a penytent man or woman whan  
by confessyon it putteth out the synne/ as Salomon  
sayth. ¶ *Os iusti vena vice.* ¶ The mouth of the  
ryghtwylle man is the veyne of lyfe for therby he  
is deliuered fro synne/ whiche yf he were not deli  
uered therof it shoulde byngeth hym to endelese deeth.  
fro this blood desyred the prophete Dauid to be de  
liuered whan he sayd to our lord. ¶ *Libera me de  
languinibz deus deus salutis mee.* ¶ My lord god  
of my helth deliuer me fro blood/ that is to saye/ fro  
synnes. And our lord sayd by the prophete Playe to  
the people of Israell. ¶ *Quercā oculos a vobis quia  
manus vestre plene sunt sanguine.* ¶ I shall come

my face fro you / for your handes are full of blood /  
that is to saye / your werkes are full of synne / y<sup>e</sup> euyl  
blood of the herte / that is to saye synne & euyl mo-  
cyons ought to be put awaye / & the good blood & is  
the good mocyons ought to be kept styll to nourys-  
shynge of the herte. And lyke as he is a sole & wol-  
de all his good blood sholde be let out & all the euyl  
kept / so he is a more grete sole whiche sheweth out-  
warde his good dedes by p<sup>ro</sup>uocelye to haue dayne  
laude / & kepeth close his euyl dedes (specyally whan  
he sholde shewe them by confellyon / wherfore who  
so wyl that trybulacyon p<sup>ar</sup>cyentely taken shall be  
p<sup>ro</sup>fytable to them / see & they kepe theyr soule cleane  
by confellyon / for ther is no payne that shall be re-  
warded in heuen except the sufferer therof be in the  
state of grace / yet it is good to a persone notwith-  
standynge they deme & they be in dedely synne p<sup>ar</sup>-  
cely to take payne / for they shall thereby & sooner ry-  
se to grace & theyr contrycyon may be so grete with-  
wyl to be confellyd & they may deserue to haue gra-  
ce byfore they come to cōfellyon. Natheles though &  
contrycyon be as moche as a persone may haue for  
synne w<sup>h</sup> wyl to be confellyd / yet they are boude af-  
ter to be confellyd therof ones in the yere or els they  
synne dedely aye. Confellyon to many a soule is  
full troubelous. for some haue grete payne to con-  
fesse them for shame & they haue of abhomyable  
synnes / & some thynke & they neuer confesse them  
playnly ynough / and also for payne of contrycyon



and satisfaccō that the true penytent hath it may  
be nombred ynough trybulacions. An other meane  
to mynyſſhe blood is by garlynge & ventolyngē or  
boxyngē/ & ſoo as many trybulacions as þ haſte as  
many garlynges þ haſte/ & ſo many ſtrokes are ſcrip  
tyen of thy herte to purge hit. But lyke as the fleſh  
ſhe afore the garlynge ought to be enflammed with  
fyre put in ſlere in the beſſell of glaſſe & ſo moche  
the ſtroke of garlynge ſhall greue the leſſe that the  
fleſhe hath bey altered with the hete afore. Thus if  
the herte be enflamed with the fyre of loue of god  
hit ſhall the leſſe fele the grete of the ſtroke of try  
bulacion. For if the herte haue the loue of god it is  
content with his wechynge whiche in this worlde  
ſendeth trybulacion to all thoſe that he loued/ & on  
depeneth to the other worlde with hymſelfe to haue  
the grete conſolacō/ without this fyre of loue to a  
dyſobedient herte the ſtrokes of trybulacion they  
are full greuous & full of anguſſhe & payne. For  
as ſaynt Auguſten ſayth. *Quia lena et imania  
lena ac facilia auctor facit.* All thynges whiche are  
ragens & ſayle loue maketh lyght & eaſy to bere.  
Thus our lord dyd enflame the hertes of his apol  
les afore they ſuffered the grete perſecucō & trybu  
lacion in prechynge of the ſapth/ he ſent to them the  
holy goſt the ſpyrte of loue in ſymplytude of fyre  
to roken þ he had kyndeled the fyre of loue in the  
hertes. Thus ſaynt peter afore his herte was hoted  
w<sup>th</sup> this loue he myght not bere þ word of a woman

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whiche called hym one of crytus dyscyples/ but af-  
ter that he had receyued the spyryte of loue he was  
glad to be called so & glad to suffre his fleshe to be  
gassed & wounded on the crosse for the grete loue h  
he had to our sauour cryste. This loue made hym  
so pacyent / that not only bytter wordes were swete  
to hym but also bytter strokes. The grete loue & de-  
syre h he had to be with cryste made hym glad to ta-  
ke trybulacyons/whiche he knewe was the waye to  
come to cryste. ¶ An other purgacyon is of metall as  
golde is purged in the fyre & made more bryghter &  
is departed from other metall/so the fyre of trybu-  
lacyon fowmeth the herte & maketh it more clene/&  
maketh to departe therfro rusty metall of synne. In  
this fyre were the martyrs & the confessours fyned  
& purged as it is wyrtten in the booke of wysedome.  
¶ Tanq aurū in fornace phauit electos dominus.  
¶ God hath proued his electe childer by trybulacyon  
lyke as the golde is proued by the fyre. Here ye shall  
vnderstande that lyke as of all metals golde is the  
moost precyous/so leed is moost lytell in valoure/&  
yet ther may noo golde be well fyned without leed.  
For the leed molten with the golde draweth to hym  
all the mater of corrupcyon fro the golde. Thus the  
good folke whiche are lykened to golde are purged  
by the euill folke whiche are lykened to leed. for by  
grete Injuries and wronges that they do to þ good  
folke in worde and dede they purge them fro synne  
for they take all the wronges done to them well.

And by the good takynge therof thynkynge they  
haue deservede suche trouble & more and thanke god  
that sendeth them ther purgatorie in this lyfe/they  
growe in grace and in the grete fauour of our lord  
And the wretched people þe wrongfully trouble them  
& of a malycious intent growe in the Indignacion  
of our lord and in dette of the grete payne whiche  
they shal paye after this mortal lyfe. Thus by per  
secucyons of tyrantes were crowned the martyrs.  
Any other wyle trybulacyon purgeth the herte lyke  
as frobyshtynge scoureth the yorne and lyke as the  
knyfe whiche lyeth and is not occupied rosteth/and  
as the swerde whiche is not drawen out of the scab  
berde. So men and wemen whiche reste in the ple  
sures of this lyfe and are not frobyshted with shar  
pe trybulacyon they lose the bryghthenesse of ther sou  
le and ware rusty by synne. And theyr soules are as  
abhomynable in the syght of god/as ther bodyes ar  
pleasaunt in the syght of man/wherfore thou that art  
a faythfull soule and seest thou may not haue thy  
plesures in this worlde and in the lyfe that is to co  
me also/grutcheth not grete yf our lord shoure thy  
haberyon with trybulacyon and make the a bryght  
swerde to stryke the fendes by holy luyng & wyl  
full takynge of trybulacyon. for more payne thou  
canst not do to the deuyl than to take payne pacys  
ently/for than he is confounded in the whay he can  
not by trybulacyon brynge the to Inpacyence/our lor  
de scoureth the to make the knowe thy selfe/and to

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let ytell by thy selfe/and to knowe hym and make  
moche of hym whiche by tribulacion temporal shal  
delyuer the from all tribulacion eternall and bryn-  
ge the to perpetuall consolacion. ¶ Another pur-  
gynge is as the gardener purgeth the vyne & other  
tresse by cuttyng awaye of superfluous braunches.  
Of this purgacyon speketh our sauour where he  
sayth. ¶ *Domine palmitē in me non ferentem fruct-  
um purgabis eum.* ¶ My fader shall purge euery  
braunche whiche is planted in me by sayth & bryn-  
geth forth no fruite of vertuous lyfe. By this vyne  
is vnderstande the herte of man whiche is fulfild  
led with the humours of holy loue of god and of  
vertue and bryngeth forth grete fruite to the com-  
forte of many/lyke as the humour in the vyne ma-  
keth it to brynge forth fruite. And lyke as the hu-  
mour whan it is superfluous and more than nede  
it is spredeth to moche in braunches without fruite  
Lyke wyle whan the superflous loue habondeth in  
mannes herte of worldely vanities and of fleshely  
plesures hit withdraweth the fruite of goostly ly-  
uynge/that meruayle thou not sythen the wyle gar-  
dener wyl cutte awaye the superfluous braunches  
whiche let the tree of theyr fruite / yf thy lord god  
whiche hath taken the cure of thy herte cutte fro  
the with the sharpe knyfe of tribulacion all those  
thynges whiche y loues vayne/ or shrewdly whiche  
let in y y goostly fruite of vertue & make y humours  
of loue to coneyne in his ppe boundes of thy hert



and of suche thynges as are profytable to thy salua  
cyon/for he wyll not that thy herte be to ferre dra  
wen fro hym/ne þ it spiede by forayne & vnprofyta  
ble braunches of vayne & worldly thyng. ¶ An other  
maner of purgacyon is lyke as the corne is purged  
fro the strawe & the chafe by the stroke of the fleyle  
And as the stroke of the fleyle purgeth the corne/ly  
he wyle the stroke of trybulacyon purgeth the herte  
And lyke as the corne is made to departe fro þ strawe / lyke wyle the herte is made to departe fro the  
grette loue of this worlde whiche sholde stele the her  
te fro god were not the fleyle of trybulacyon. And  
this maketh them to loue god & gretly desyre to be  
with hē seynge these worlde so vnsable and full of  
trybulacyon & payne. And for this consideracyon  
sayth the prophete. ¶ Ecce ego in flagella paratus  
sum. ¶ Beholde I am redy to the fleyle. Lo this ho  
ly prophete purposed with a glad herte to bere the  
stroke with the fleyle of god. Than thou that wyll  
haue the grayne & corne of thy herte purged/plays  
ne ye not of the stroke of trybulacyon/for þ can not  
be put in the garner of heuen ther none that be put  
but suche corne as is purged with the fleyle of our  
lorde. And lyke as whan the corn is grent & not wel  
dried than it brasteth vnder the fleyle & cleureth fa  
ster to the chafe / also the hertes whiche are full of  
moysture of fleshely pleasure & carnall affectyons/  
they braste by vnpacience vnder the fleyle / & than  
the chafe of synne cleureth faster to thē. ¶ An other

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Wyle trybulacyō purgeth the herte lyke as the p̄s-  
sure purged the wyne / for lyke as the p̄ssure whi-  
che streyneth the reysyns maketh the wyne departe  
fro the foule grosse mater of the dregges / lyke wyle  
temptacyōns / persecucōns / & trybulacōns of this lyf  
purgeth thyn hert fro the foule lustes & Inordynate  
affectyōns of this lyfe / wherfore refuse not the p̄s-  
sure yf þ̄ wyl be layde in to the seler. Thus the ho-  
ly martyrs leste theyr bodyes in the p̄ssure & tour-  
mentes / & the soule as precyous wyne was conned  
in to the seler of perdurable lyfe.

**T**he fourth consolacyō in tyme of trybula-  
cyōn is to remembre the profyte of connyng  
to þ̄ whiche a man or a woman is brought  
therby / for of all connynges the moost necessary con-  
nyng is a man to knowe hymselfe & his lordē god  
for yf he knowe hymselfe wel he shal knowe a wret-  
che & a synfull soule whiche hath grete nede of the  
helpe of our lordē yf euer he shal be þ̄ childe of sal-  
uacyōn. And yf he knowe hymselfe well he shal ther-  
by come to the knowlege of our lordē. for his myn-  
de shal than be so moche vpon hym that he shal  
souke moche knowlege out of hym. To this know-  
lege a man is brought by trybulacyōn / for therby he  
shal be made to let ytell by the worlde & ytell by  
hymselfe & the lesse he letteth by hymselfe the more  
clerely he shal see his owne defautes and the more  
partly knowe the goodnesse of god & after þ̄ the  
more he shal loue hym. for as saynt Austyn sayth

The cyte of god/that is is to save/an holy soule to  
whom our lord dwelleth by grace it begynneth at  
the contempt & despying of hymselfe/& endeth at  
the loue of god. And the cyte of the deuyl begyn-  
neth at the & endeth at the

Wherefore saynt Austen leynge the connyng that co-  
meth by trybulacō he begynneth his prayer in this  
wyle. ¶ Nouerim me nouerim te. ¶ Lorde teche me  
to knowe myselfe & to knowe the. And lyke as the  
stroke of the rodde maketh the scolr to bowe his  
necke & loke wel on his boke & to can wel his lesson  
& to come aye to such knowledge as he hath forge-  
ten/lyke wyle grete trybulacyon maketh a soule to  
be lowe to our lord whiche is the grette mayster &  
techer therof. And maketh it to loke well on the bo-  
ke of contemplacyon/that is to save/to remembre  
his goodnesse & ther owne wretchednesse/to remem-  
bre the gyftes whiche it hath receyued of hym/& the  
grette unkyndenesse that it hath sheweth to hym/&  
the grete paynes whiche be ordeyned to hit for un-  
kyndenesse. And the grete Joye for the loue that it  
hath to god & kyndenesse. Also this rodde of trybu-  
lacyon maketh it can his lesson well of vertuous ly-  
uynge/as to praye/to faste/to wathe/to gyue almes  
& to applye hit to all suche thynges wherby it trul-  
seth to gete speryall helpe of our lord. And to good  
customes & condycyons whiche hit hath forgotten it  
maketh hit to put them in exercise aye. And thus  
it maketh them to lerne well the lesson of ther salu-

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nacoy. And therfore sayth Salomon. **Virga et**  
**correctio tribuit sapienciā.** ¶ The rodde & correctiō  
byngeth the soule to wysedom. The yonge childe  
whan it is put fyrste to lernynge by the freple & vn  
stable dyspolycōn of the bodye that is meued to has  
ue the eyes fro the booke & wantenly to loke about  
the walles & rather to pycke strawes & to clatter to  
his felawes than to lerne the lesson to his grete pro  
fyte/but whan the mayster lyfeth the rodde to stry  
ke hym/than he loketh vp to hym & sayd he wyl a/  
mende & is sorp þ he laboured not better his lesson.  
Lyke wyle the frayle soule loketh downe to erthely  
thynges & vanytees of this lyfe/as to rychesles/hon  
ours/beaute of bodye/good appareyle in clothes &  
the spekynge of such thynges moost delyteth hit.  
But whan the grete mayster almyghty god lyfeth  
the rodde of trybulacyon that it seeth grete trouble  
is lyke to falle to hit than it lyfteth vp the eyes to  
hym & cryeth mercy for mysprendynge of tyme/and  
promyseth it wyl amende. And with grete betynge  
at the laste hit is brought to the booke and to lerne  
well the lesson. Thus prosperyte closeth the eyes of  
the soule to god/and the rodde of aduersyte openeth  
them and maketh them to knowe hym. Wherfore  
sayth the prophete. **Cognosceat dñs iudicia faci**  
**ens.** ¶ Our lord shall be knowen in makynge Jus  
gement of punysshement & payne / & thus many a  
soule to whom he sendeth payne & trybulacyō in this  
mortall lyfe/he preserveth them fro þ Jugement of



enclastynge dampnacyon. Therfore sayth the apostle . ¶ Cum iudicamur a deo corripimur ne cui hoc mudo dampnemur. ¶ Whan the Jugement of god is shewed vpon vs by temporal payne for secrete causes that we knowe not/ but his wysedom knoweth/ whiche sendeth payne to no man ne womā but for grete cause. Whan we are thus punysshed than we are correte by cause we shall not be dampned with this worlde/ that is to saye with worldly folke whiche let ther hertes on the felycyte & pleasures of this worlde so greteley þ in maner they lytell remembre ne desyre the pleasure þ is ordeyned with god for the holy soules whiche are the despylers of this worldly felycyte. Al woo woo may they be whiche haue lytel or none worldly trybulacyon/ for moche sorowe is ordeyned to them in tyme comynge & sorowe perpetual except the grete mercy of god/ for ther is none þ lyueth so Innocently in this lyf but they deserue grete payne both by omysseyon of thynges whiche they ought to do & do them not. And also by comysseyon of thynges whiche they sholde not do & yet they do them. Wherfore yf they haue no punysshment in this lyfe/ grete punysshment is ordeyned for them after this lyfe/ & lacke of punysshment maketh the soule that it forgeteth hymselfe & god as it is sayd byfore & lyke as it is reherled in þ boke of Danyel that Nabugodonosor the kyng of Babilone was loofterre drawen by worldly prosperyte fro the knowlege of god/ that our lorde to the knowlege of Nabu:

god of honor & to the sight of man chainged hym to  
the sympletyude of an oxe. .viij. yere he was among  
ge the bestes. But after this grete punysshement he  
loked vp to heuen with the sight of his soule askyn  
ge mercy of god. And after that he was restored to  
his owne forme & agayne whiche he hadde afore.  
By goodly vnderstandynge those folke lyft vp theyr  
eyen to heuen whiche haue theyr medytacions to  
god & orde theyr loue to hym and knowlege hym  
theyr souerayne lord of whom descendeth all theyr  
weyle & grace to perceuere in veruous praynge. for  
lyke as all floades come of the see lyke wyse all gra  
ces & benefytes bodely & goodly come of god. lyke  
as they recourne ayen to the see so we ought to re  
ferre & orde them all to hym & not pryncypally to  
our plesure as the prophete sayeth. ¶ Quod de ma  
nu tua accepim⁹ hoc reddim⁹ tibi. ¶ That thyng  
that we haue taken of thy hande that we gyue to  
the. Thus suche gyftes as we receyue of our lord  
if we spende them in the werkes of vertue & gyue  
them to the poore in the name of hym than we gy  
ue hym them ayen/as he sayeth hymselfe. ¶ Quicquid  
fecistis vni ex minimis meis in nomine meo. michi fe  
cistis. ¶ What so euer ye doo to any of the lesse in  
my name ye do that to me/wherefore suche as refer  
re & gyue the goodes that they receyue of our lord  
to hym ayen they contynue the floades of grace. for  
as they gyue to hym he is so lyberal that he can not  
but gyue ayen suche thynges as he knoweth moost

expedyent to his louers. And yf the flood of his bon-  
tyfulnesse come not to hym aye/ than the flood of  
grace is stopped by our default. For lyke as he is the  
begynnyng & endyng of all goodnesse whiche co-  
meth of him muste be returned spynally aye. Thus  
by the dedes of thy lyfe y confesse & shewes þ ther  
is one god & in these y thankest hym & worshyppest  
hym. Many ther are whiche do the contraye/ as the  
apostle sayth ad Titu. Ther are many whiche saye  
they knowe god but they denye hē in ther dedes of  
ther lyuynge/ for theyr lyfe is abhoiable in the syght  
of god & they lyue wretchedly as folke that had no  
fayth/ & rather as the reprobate & despyled enemyes  
of god than lyke vnto his childer & frendes. ¶ Mul-  
ti fatent se nolce dñi factis autē negant cū sint ab-  
hoiabiles & incredibiles ad oē opus reprobī. ¶ Thou  
whiche hast gyuen thy lord god aye suche goodes  
as y hast receyued of hym/ at the houre of deth thou  
shalt be lyghtly deliuered of thy acōute/ for in this  
lyfe y deliuerest y of these goodes þ y hast receyued  
of hym & putt them in his handes aye. And ther-  
fore hit shall be sayd to the in that houre lyke as it  
is wryten in the gospell of Mathew. My trusty ser-  
uaūte thou haste ben faythfull & true in fewe thyng-  
ges that I dyd gyue the/ now I shall make the lord  
of many thynges entre in to the Joye of thy lor-  
de. Than thou that haste mysperdyed the goodes of  
our lord to thy plesure contraye to þ wyll of hym  
and contraye to thy profyte/ thou may be woo/ for

harde acountie shall be layde ayenst the. Wherefore  
 yf thou amende the nor thou shalt haue strait pas-  
 sage to thy saluacyon. Wherefore yf our lord sende  
 the tribulacyon for myspendynge daynly the tyme  
 of thy youth & of such goodes as he hath sent the  
 in this he shewed that he wolde haue the saued/and  
 that thou sholde amende thy lyfe and ones begyn-  
 ne to loke upwarde to thy mayster for abuse the/he  
 is whiche stryeth the. Our lord whan he seeth that  
 the rebelle hertes wyl not tourne to hym by kynde-  
 nesse whiche he sheweth to them in his gyftes/than  
 he beteth them to make them come to hym by try-  
 bulacyon and sharpenesse/and yet oftentymes they  
 wyl not come to hym as he sayth in the booke of  
 Playe. ¶ Populus non est reuerfus ad percutientē  
 se. ¶ The people tourne not to hym that beteth  
 hem. for in sekynesse ther mynde renneth more for  
 helpe by man in phelyke than it doth to his helpe/  
 and whan wronges and Injuries be done to them/  
 they are redye to reuenge them and to do one shrew-  
 de tourne for an other/and are not redye mercifull-  
 ly to forgyue it for his sake/that they myght obtey-  
 ne forgyuenes of hym. And so vnderneath the rodde  
 of tribulacyon they come not to correccyon/for they  
 loke not as they are boude by the benefyte of theyr  
 treacyon & redempcyon to kepe his commaundementes  
 and holy counseyl in reformacyon of theyr luynges.  
 Here ye shal vnderstande that every true louer hath  
 his herte forward his loue/and they drede to be for-



gete of ther loue & they haue to be forgete ther they  
loue. And thus our lord whiche hath to vs loue vns  
mesurable hated to be forgete of vs. And whan we  
forgete hym he beteth vs & pulleth awaye from vs  
suche thynges as we moost loue in this worlde / as  
helth of bodie / frendes / worldly goodes. And ofter  
tymes he suffreth the good name & comendacyon to  
be pulled awaye fro such as hath dayne glorie in  
the laude of name without grete deseruynge by hos  
ly merites of good lypynge of p<sup>r</sup> laude of god. And  
so he maketh hem to calte on hym & to knowe him  
by aduersyte whiche forgete hym by prosperyte. Lyk  
e as p<sup>r</sup> butteler of Phara had forgete Joseph whan  
he was comen to prosperyte whiche expowned to be  
his dreame to his grete solace & comfort whan he  
was in aduersyte. And bycause that worldly pros  
peryte byngeth a soule to forgetfulnesse of god /  
our lord whan he promysed to the people of Israel  
grete cytees with plente of rycheffes / he warned hem  
afore that they shoulde not forgete hym saynge thus  
¶ Non obliuiscaris dñi dei tui. ¶ See that p<sup>r</sup> in the  
tyme of thy grete prosperyte forgete not thy lord  
god. And to shewe to the that he forgeteth not the  
he sayth hymselfe p<sup>r</sup> he hath wyrtten the in his han  
des. ¶ No obliuiscar tui in manib; em meis descrip  
ti to. ¶ He bereth yet & ever shall the prynte of the  
woundes in his handes whiche he suffered for the / &  
also in his herte whiche was wounded for the. Terne  
p<sup>r</sup> that to bere some sharpe token on the to rememb

hym & the grete paynes that he hath suffred for the  
yf he gyue the grete rycheſſe & grete proſperyte in  
this temporall lyfe / thynke not for all this that he  
loueth the ſoo ſpecially that y ſhalt haue with hym  
his rycheſſe in heuen / for many whiche ſhall neuer  
come in heuen haue grete plente of theſe goodes.  
And the myſuſynge of hem is cauſe of theyr damp  
nacion. Wherefore rycheſſe & dygnyte of this worlde  
are called in ſcripture the gyfte of the lyfte honde /  
as Salomon wyrteth. ¶ In ſinistra eius diuicie et  
gloria. ¶ Grete multytude of ryche folke at y daye  
of Jugement ſhall ſtande at the lyfte honde of the  
Juge / & the pooie at the ryght honde / yf y ſhalt ha  
ue ony loue of our lord for thy rycheſſe it is for the  
good vſe of hem / that is to ſaye / by cauſe y ſpendeſt  
hem to his honour & releef of hym whiche haue ly  
tell to helpe hemſelfe for the loue of hym. And euer  
in the tyme of proſperyte take ſome wolfull payne  
to remembre hym lyke as he hath gyuen example  
to the. for verſy lyke as bodely pleaſure maketh the  
ſoule to forgete hymſelfe & god / lyke wyle bodely  
payne maketh it to remembre hymſelf & god. And  
this paynes is merytorious whan it is pacyentely  
ſuffred / but it is of a meruaylo<sup>uſe</sup> grete meryte whan  
it is taken Joyfully & as a remedye to purge the ſou  
le fro synne & bynge it to ſpecyall grace & loue of  
our lord / whiche peraduenture y ſaye / Syr I mer  
uayle not yf our lord with the rodde of tribulacion  
bete the frowarde & vngentyll hertes whiche knowe

hym not. But I meruayle greatly why he betech the  
gentyll & mercyable hertes whiche knowe hym & lo  
ue to worshyp hym. To this I answere/this betyng  
is not only profytable to suche as be vnkynde & of  
synfull lyuynge/but also to suche as be good & ver  
tuous whiche be not yet comen to the grete perfec  
cyon of vertue to suche tyme as they be made perfyte  
by respyng of grete temptacyon & gladly takyng  
of tribulacyon. for many soules whiche truste that  
they be stronge to respyte temptacyon before they fele  
it/whan it cometh vpon them fersely they fele them  
self ryght feble in comparyson as they trusted they  
had ben. But by contynuall betyng of temptacyon  
they come to grete myght of vertue & knowlege of  
themselve / and of what valoure they be in vertue.  
Therfore sayth Salomon. Qui non est tempta  
tus quid scit. He or she that hath no grete tempta  
cyon what can they/as who sayth ryght lytell. And  
thus our lord suffreth ryght mercyfull and gentyll  
hertes to hym to suffre grete temptacyon/for in that  
they lerne to loue god. for of all proues of loue the  
greatest is whan a soule respyteth myghtely ayenst  
grete temptacyons for the loue of god/and bycause  
they wolde not offende his grace. And so they ma  
ke a myghty conquest of themselve and doo ayenst  
theyr owne Inclynacyon to preferre the wyl of god  
ayenst theyr owne wyl and desyre. That holy man  
Job was brought to grete perfecyon by aduersyte.  
And Salomon that was soo wyse was brought to

grete folyshenesse and vnclene luyng by prosper-  
 yte. Here is example that bodely aduersyte byn-  
 geth the soule to goostly prosperyte whiche standeth  
 in goostly wysedom and vertue. And the bodely pro-  
 speryte begyneth to goostly folyshenesse and losse  
 of vertue and fynally to euerlastyng aduersyte pay-  
 ne & trybulacō. And ther is no soule so graciously  
 dysposed but it wolde rather chole with temporall  
 aduersyte to haue the goostly rychesse with the loue  
 of god in this lyfe/and after it be passed hens ender-  
 lesse Joye and felcpte/than with temporall prospe-  
 ryte goostly pouerte with hatred of god & perpetual  
 dampnacō. Sythen Salomon that was soo wys-  
 beste wysedom to prosperyte/þ art not sure þ þ shalt  
 kepe thy wysedom in worldely pleasures & prospery-  
 te/than arme the to trybulacyon yf þ wilt come to  
 ony perfeccō. And whan þ thynkest the trybulacō  
 paynfull & heuy to bere comforte the ayen with re-  
 membrance that it is but short & shall bynge the  
 Joyfully out of the worlde/for thy laste daye shalbe  
 the ende of thy trouble for euer / & thynke that our  
 lord calleth the to hym therby where thou shalt see  
 hym in his mageste and be replenysshed with the  
 solacyous syght of his perdurable gloire. And thyn-  
 ke verly that he whiche putteth the to this greate  
 proof ordeyneth grete thynges for the. for lyke as  
 the knyght getteth not of his kyng to suche tyme þ  
 he be proued in actes of cheualrye & haue myghtly  
 foughten for his kyng / soo lōke thou for noo grete



rewarde of god except thou haue grete temptacyon  
for his sake/other ayenst the deuyl by goostly temp  
tacyon or ayenst thy flesche with temptacyon of glo  
tonye slouth or lecherye/or ayenst the worlde with co  
uetyse. But of all those batayles the goostly batayll  
in fayth & conscyens is moost troublous & heuy to  
bere/& of all other it is moost profytable to that sou  
le whiche wyl fyght in this batayll is moost dyrect  
ayenst the deuyl/and the conquest of hym is moost  
pryncypall as saynt Poule sayth. ¶ Nemo coronas  
bit nisi qui legitime certauerit. ¶ Ther shall none  
be crowned but such as lawfully fyghteth and pre  
uaileth by heppinge of ther soule fro consent to syn  
ne. And the more dygnyte that a knyght or a clerke  
is called to the more profe to be made bes  
fore of his habylte. Thus by these techynge thou  
mayst vnderstande that tribulacyon is ordeyned of  
god in this lyfe to calle the & lede the ayen in to kno  
wlege of thyself & in to remembraunce of thyn owne  
herte. And knowe y verly that the herte whiche  
hath not caste out of hymselfe the Joye of worldly  
prosperyte/may not partlyely fele ne knowe hymself  
for the plesure of this false Joye soo inchoches the  
herte that it may not retourne in to hymselfe/but it  
is al occupied with worldly maters whiche is that  
it may not/it ordeyneth to the increace of this vayne  
Joye/& so it laboureth euer more & more to blyn  
de hymself as longe as it renneth outwarde in worl  
dely prosperyte/& therof complayneth hym the pio

phete Dauid in the persone of a synner where as he  
 sayth. **Lumen oculor meor ipsu non est mecu.**  
**T**he lyght of myn eyen is not with me/ alas they  
 may be sorry to whom our lorde hath gyuen grete na  
 tural wyll & knowlege & they spende the candell of  
 ther wysedom in orderynge of worldely vanytees /  
 in orderynge of themselves they spende but lytell or  
 none/ & it is gyuen to them specyally for themselves/  
 that is to save/ to the wele of ther soule & not to the  
 plesure of theyr bodye. Lyke as every man is moost  
 nyghe hymselfe so vnder god he ought moost to lo  
 ue hymselfe/ & in ordre to those thynges whiche shal  
 be moost to the auayle of hymselfe as to god & ver  
 tue/ and no thyng is so necessarye to be knowen of  
 man as hymselfe. for all knowlege without kno  
 wlege of hymselfe is but vayne to brynge a man to  
 the ende that he was made for/ and lyke as he that  
 hath not hymselfe hath no thyng/ for yf a man ha  
 ue no partre power to rule hymselfe no thyng is  
 well ruled that cometh in his handes. for ther is no  
 outwarde dede well ruled except it come of a well  
 ruled soule/ for the goodnesse of the outwarde dede  
 presuppothe the goodnesse of the good dede of the  
 wyll Inwarde/ & so yf y haue not a good wyll ther  
 is no thyng good that y doost. But peraduenture y  
 wylt saye that y doost neuer no good dede. for co  
 monly whan y haste wyll to do any good dede ther  
 cometh in thy mynde some shrewde entente/ as vayne  
 glorye & laude of the worlde or to haue a tempor

shall profyte therby/or to please thy frende or for fere  
to dysplease hym/or of enemye þ doost to the rebuke  
of other whiche do not see lyke as þ doost. Or þ le-  
uest thynges vndone by cause þ woldest not þ other  
sholde folowe the. Thus comonly thy wyll is not  
good/and than after this doctryne thy wyll is not  
good. Here I answer þ it is vnpossyble to the to let  
suche thought to come to thy mynde. But as long  
as þ wolde do any good thynges for þ loue of god &  
profyte of thy soule yf þ dayne or euyl thought we  
re awaye than þ doost it pryncypally for god/& þ euyl  
or dayne thought letteth no thyng the meryte of  
thy dede. As thus peraduenture þ leest a poore man  
& wolde gyue a peny in almesse to hym/& forthwith  
cometh in thy mynde þ þ shalt haue a laude of the  
worlde therfore or suche as see the/this thought shal  
not make the to lese thy meryte as long as þ wol-  
de gyue þ peny to the poore man for the loue of god  
yf no man sholde see the than þ doost it pryncypally  
for god/this wyll is merytoryous & þ dede folowyn-  
ge therupon. Than reformyng to my saynge before  
lyke as he whiche hath not hymselfe hath no thyn-  
ge. Lyke wyle he þ knoweth not hymselfe knoweth  
no thyng/that is to saye/profyttable to hymselfe/  
as to purchesse the rewarde of our lord in the euer-  
lastyng Joye after this mortal lyfe. The wretched  
man or woman that fixeth ther loue moost on this  
worldely prosperyte he forgeteth hymselfe for he is  
not with hymselfe. Loke what thyng þ soule moost

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loueth ther it is moost by conuersacyon of the myn  
de/and the werkes of the soule moost renne chyder  
As our saypoure sayth. ¶ Vbi thesaurus tuus ibi cor  
tuum. ¶ Loke where that thyng is that þ louest ther  
is thyng herte. Thus the herte of the couetous man  
is with his golde and syluer. The herte of the leche  
rous man is with the persone there he hath moost  
flesshely pleasure to. The herte of the proude man is  
there he hath moost reuerence and with his fresshe  
clothes. Thus the worldly prosperite & false tran  
scorye Joye in erthely creatures draweth the herte  
of men and wymen fro themselves/and with moche  
sorowe oftentymes they come to suche thynges as  
they loue/and therfore they by them with lesse la  
bour & sorowe they myght by grete excellent Joye  
in heuen/than they by this false worldly Joye the  
whiche hastely they shall lese and than they shall  
haue euerlastyng sorowe. But lyke as a man that  
is besyged whan he wolde eschewe and goo out of  
his house he is compelled to retorne and is beten in  
ayen by suche as haue besyged hym and is brough  
te therto that he dare not ones sette out his fote at  
the dore. Lyke wyse our lord of his grete mercy sen  
deth the souldpoures of trybulacyon to suche soules  
and hertes as he loueth and wolde that they sholde  
abyde at home and betech hem in to themselves/and  
the more trybulacyons ther are and also the more  
they be so moche þ hertes haue lesse power to stroye  
abrode from themselves. Than thanke god therof



whiche sendeth the aduersyte wherby thou art made to leue the loue þy haste to worldly prosperyte & lerne to knowe & to loue god & thy selfe in ordre to god & thus to abyde at home and kepe well ordered the loue of thy soule. For whan ther is noo dweller in any house soone it falleth to ruyne & decaye. Lyke wyl the soules whiche are not Inhabyte in this maner falle to waste & come to nought. Blessed is that man or woman whiche abydeth in hymselfe & lerneth to knowe hymselfe how they shal kepe ther bodye obedyent to theyr soule / & theyr soule obedyent to god. And aboue all thyng attendeth to kepe hymselfe that the fleshe drawe not the soule to the loue of the worlde / but that the soule drawe the fleshe to the seruyce of god / and hath the grete Joye in the clerenesse of consyence / as whan it lyueth without tumours in his consyence of dedely synne as it is comunly sayd. A clene herte a Joyfull herte. And sorowfull may that herte be that is lykened to a common mynstrell or a Joggler whiche is more in other mennes houses than in his owne. And whan he syngegeth & maketh moost myrthe in other mennes houses than soone after he is moost sorowe in his owne house. Lyke wyl the herte whiche moost sekerh soke in worldly thynges outwarde / hit hath lesse Joye of goodly thynges Inwarde. A than I saie to the whiche felest this herte fro the in delectacions of the fleshe or plesures of the worlde / & thou thou haste suche plesure to abyde there that thou hast no

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wyl to come home & to forsake hyth vnterly wiche  
thou seest are not to the profyte of thy soule / than  
calle to our lord that he wyl sende his loudpoures  
of trybulacō & dryue the home aye & to constray  
ne thy herte to knowe thy selfe & to attende wyle  
ly in heppnge of thy selfe that þ do no thyng con  
trarye to the wyl of god & to thy euerlastyng a  
uayle/as the poore mynstrell is constrained to come  
aye to his house whan the festes are done/for than  
he hath none other place for to come to. Soo after  
all worldely plesure whan it is paste & trybulacyon  
make þ not to come afoie þ shalt come home to the  
house of thy herte & þ shalt fynde ther a sorowful  
house. For euery dayne Joye þ þ haste had in this lyf  
þ shalt fynde there a grete sorowe / yet & þ take to  
the trybulacō of penaunce afoie þ departe fro this  
worlde it shall kepe the house of thy herte fro the  
moost sharpe brennyng fyre of helle/for as the pro  
phete sayth. ¶ *Contritū et humiliatū deus nō des*  
*piciet.* ¶ Good lord þ despyest not any herte whis  
che is meked & brought to knowe hemselfe by trybu  
lacō. Than þ whiche louest euerlastyng consolacō  
cyon & felest thy hert is conne to dayne delectacō  
praye trybulacyon to come & retorne the home aye  
Lyke as the douue constrained comed to the shyp  
of Noe by cause she coude fynde no grounde to sett  
her fete vpon. Noe is as moche to saye in our langa  
ge as rest/the shyp is þ herte/þ douue is þ loue/pray  
god þ þ flood of trybulacō so couer all dayne thy

ges fro thy loue that it be constraigned to retorne to  
Inwardly rest of thy herte by tranquylte & presse  
of a clene consyence & holy occuppence of thy herte  
with holy medytacions of god & of vertue w<sup>th</sup> per  
fyte desyre of good werkes & blyssed customes to p  
plesure of god & thy grete promocō. Thou that se  
kest reste in worldely thynges þ art deceyued / for þ  
shalt fynde no reste but in god for none other thyng  
ge may lacyate & content the soule but god/he shall  
fulfyll the desyre of thy soule as the prophete sayth  
¶ *Saciabor cū apparuerit glia tua.* ¶ I shall lacy  
ate & replenysshe with Joye whan I shall see the  
good lord in thy gloire. Therfore it is wryten in  
Ecclesiastice. ¶ *In oibz requiē q̄liui et i hereditate*  
*dñi morabor.* ¶ I haue sought reste in all thynges  
& now I shall dwelle in the herytage of god/þ is to  
saye/myn herte shal dwelle in desyre of þ kyngdom  
of heuen where is þ perfyte reste/therfore sayth Da  
uid to our lord ¶ *Conuertere aia mea in requiē tuā*  
¶ *Torne myn herte in to thy reste.* The soule of  
man may fynde no luche rest in the thynges of this  
worlde as in hemselfe whan it is ordred in þ lyuyn  
ge accordyng to þ lawes of god & luche a soule doth  
reste for it is content in all thynges w<sup>th</sup> þ werkynge  
of our lord & þ soule is the dwellynge place of our  
lord of whom it is wryten. ¶ *In pace fact<sup>9</sup> ē locus*  
*eius.* ¶ His place is made where is peas/& peas of  
consyence is his peas for þ cometh of hym. Ther  
fore sayth the prophete. ¶ *Conuertere aia mea in re*

quis tuā. ¶ Come my soule in to thy reste / & Also  
 myn sayth. ¶ Intrans in domū meā conquestā cū  
 ea. ¶ Entynge in to the house of my consyence  
 ther I shal reste. Than y may be wo whiche seeketh  
 reste in outwarde thynges & loketh lytel for the reste  
 of thyn house at home in thy consyence. Yf y wolde  
 take labour to retorne home and well serche the  
 house of thyn consyence / thou whiche art a grete lo  
 uer of the worlde y shalt fynde there a troubelous  
 house / wherfore to suche as be the renners out our  
 lorde sayth by the prophete Mycher. ¶ Hys q foris  
 sūt dicet de de. ¶ To these that more are occupped  
 with ocher thynges than with hymselfe hit shall be  
 sayd wo wo be to you / that is to saye / those whiche  
 haue ther herte soo set of outwarde thynges y they  
 forgette themselves / & spccyally y herte hath cause to  
 be wo whiche is departed fro thymselfe & lytteth to  
 faste in worloely vanytees & in maner it is so faste  
 holden w<sup>t</sup> these vanytees as w<sup>t</sup> an oost of enemyes  
 y it can not come ayeen home to themselves. Every  
 worldely plesure y aperech outwarde it is a snare to  
 tye it faste & kepe it fro themselves / wherfor every sou  
 le remembre wel hys selfe & see where it sett y loue yf y  
 loue be fixed on ony thyng whiche god wolde uot it  
 sholde loue than it is taken in a snare of dāpnacōn  
 except it haue helpe of despueratiōe by the grace of  
 our lorde wherfore it muste dāpely crye for helpe to  
 hys to suche tyme he haue loused it The loue also of  
 euery creature whiche is more than it ought to be is



a snare therto/wherfore it muste beſeche god that it  
may loue no thynges but ſuche as are good/& alſo  
that it may loue good thynges in ordre to god and  
profyte of the ſoule. To an herte that hath not ſet  
the loue on the vanytees of the worlde it is lytel dyf  
fyculte to kepe hem out of the herte/but whan they  
haue ones taken ther lodgynge in the herte by that  
loue that the herte hath to them without grete la  
bour & dplygence they wyl not be dryuen out aye.  
And oftentyme whan our lord ſayth that it is not  
expedient to ſuche as he loueth that theſe vanytees  
abyde in the herte & alſo he ſeeth þ the perſone that  
he loneth helpeth not hymſelfe to dryue hym out/or  
peraduenture wolde not haue hem out. Than he as  
a true louer ſendeth out his oost of trybulacyons to  
repelle and to dryue out of the herte theſe vanytees  
whiche and they myght abyde wolde fynally deſ  
troye the houſe of the herte and robbe it of all the  
goodes of vertue whiche is in it. Wherfore Eccleſy  
aſtes ſayth. ¶ *Precurte prior in domũ tuã.* ¶ That  
is to ſaye. Whan thou ſeeſt the worldely vanytees  
renne in to thy herte / renne thou byfore and ſtop  
peth them and ſhyt the dore of thy herte that they  
haue no lodgynge ther by remembraũce of the hur  
tes that they do ther. for they kepe the herte fro the  
loue of god fro the loue of themſelfe in ordre to god  
fro the loue of vertue/from holy medytacyons/from  
holy deſyres fro deuoute prayers/from dedes of pe  
nauce. And comonly whan the vanytees occupye

It is disposed to no vertue or to lytel. Suche men  
& wemen as moost labour to gete & to kepe the ple  
sures & goodes of this worlde/ & labour lytell to ke  
pe ther herte but let it renne where it wyll these are  
grete folles/for fynally these shall lese. All these tran  
sytoyre danytees they labour moost to gete & kepe.  
and also themselfe from the eternyte of Joye / & be  
brought to perpetual payne in defaute þ they keped  
not ther herte as they sholde haue done the tyme of  
this lyfe. And those whiche gyue lytel kepe to the  
worldely danytees & prosperyte/ but moost they ap  
plye theyr mynde how they may theyr hertes kepe  
wel occupied. These after the passynge of all worl  
dely pleasures shall haue theyr hertes replenished  
with the moost delycate & pleasautes hertely delytes  
of the glorie of god & of the Inestimable blyss and  
Joy of the felicyte of angelles & sayntes in heuen.  
These whiche ordeyne them moost specyally to ke  
pe ther hertes & lytell lett by those thynges whiche  
worldely folke moost desyre are called folles in this  
worlde/ but they are called wyle of god/ & theyr wy  
sedom shall be comended of all the heuenly multy  
tude in the kyngdome of god. for this cause sayth  
Salomon in his prouerbis. ¶ *Omni custodia serua  
cor tuū quia ex ipso vita pcedit.* ¶ With all thy dyl  
gence kepe well thy herte for therof cometh lyfe/ &  
dampnable deeth cometh yf it be not well keped.  
This hert is the longynge of thy lord god whiche  
hath grete pleasure to abyde in it whan it is cleyn

hyped fro fylchy mocyons of synne as he sayth in  
the boke of prouerbes . ¶ Delicie mee esse cū filiis  
hoīm. ¶ My delyte is to be with the childern of men  
for theyr loue he becam a childe hymselfe borne of  
the virgynne Marye. Wherfore lyke as y<sup>e</sup> desyrest to  
be welcome to his house see that y<sup>e</sup> kepe well thyn  
house of thyn herte/and oftentymes tourne therto &  
dresse it s<sup>t</sup> he w<sup>t</sup> no thynge ther be offended, but s<sup>t</sup> he  
may haue a plesure for to beholde it as he sayth in  
Cantic. ¶ Reuertere vt intueamur te. ¶ Come a  
yeu s<sup>t</sup> we may beholde the. she sayth not s<sup>t</sup> I may be  
holde the but s<sup>t</sup> we may beholde the/that is to saye/  
yf y<sup>e</sup> see well to thy selfe than I shall haue a grete  
plesure to see the/for than I shall garnyshe thy sou  
le with my grace to thy moost profyte & my plesure  
¶ Than I exhorte the whiche reformeth not to thy sel  
fe as y<sup>e</sup> sholde take paciently the trybulacyon whi  
che our lord sendeth the to the entente that y<sup>e</sup> shalt  
gyue good attendaūce to the keepynge of thyn herte  
& forsake the loue of thole wretched or vayne plesu  
res whiche let thyn hert fro the loue of hym. ¶ Thou  
thynkest s<sup>t</sup> thy trouble & payne gretely hurteth the/  
but it is the gretest profyte & helpe that y<sup>e</sup> mayst ha  
ue in this lyfe & the gretest token s<sup>t</sup> our lord loueth  
the & of this y<sup>e</sup> sholde be moost glad for his loue y<sup>e</sup>  
shalt fynde fynally to thy moost Joye & comforte  
after this transyoyr payne & trouble. ¶ This trybu  
lacyon byngeth thy bothe to god & to thy selfe/ly  
ke as thy vayne plesures in prosperyte had dryuen

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the fro bothe. And for this cause payne & trybulacy  
on is called the bande of god/for it tyeth the to god  
lyke as prosperyte louseth the from hym and byns  
deth to the wretched & peryllous lyberte of the wil  
de / and in these bandes thou shalt lerne to knowe  
god and thy selfe and to chaunge thy lyfe in to an  
other maner of lyuynge. And whan thou by holy  
customs of this lyfe art tyed to hym/than he wyl  
tye the by payne to kepe the at home with hymselfe  
And thus he sendeth trybulacyon not only to byn  
ge the herte home to themselves but also to kepe it at  
home that it go not fro themselves. Thy lord god  
deleth graciously with the whan he called the fro  
plente to pouerte. I mene not that he make the to  
lose all thy good / but whan he maketh the to sette  
ytself by thy good so that thy herte is poore and  
naked without them/that is to saye/without grete  
affecyon and loue of home. Soo sayth Salomon.  
¶ **¶** Est pauper in diuitijs. ¶ Ther are some whiche  
are poore in rychesles / that is to saye / whiche that  
sette theyr herte in maner noo more on them than  
yf they hadde no rychesles. To this goodly pover  
te the whiche in the syght of almyghty god is moost  
habondaunt rychesse are the soules brought to hym  
whan that they are sore hunted by grete aduersyte  
and trouble and tyed to our lord with the bande  
of trybulacyons. And notwithstanding that our  
lord kepeth the thus tyed that thou mayst not rene  
me at thy wyl at large as y haue ben accustomed as



fore tyme/thynke not that thou loſeſt thereby any ly-  
berte/but rather our lord putteth the in more lyber-  
te. Ther is noo very perſyte lyberte of the ſoule but  
only in thynges of vertue. This lyberte to renne w<sup>th</sup>  
thyng herte & loue to vanytees or to ſynfull werkes  
of this lyfe/this lyberte is thraldom & not comenda-  
ble more than it is to ſuffre a ſeke man as he that  
is in an hoſe ares to ete & drynke what he wyll de-  
ſyre/for his appetyte is ſo dyſordred with corrupt hu-  
mours that comonly he deſpreth thoſe thynges whi-  
che be moſte contrarye to his helth/lyke wyſe that  
ſoule is in a peryllous lyberte whiche at his owne  
pleſure hath power to ſynne. But whan our lord  
by tribulacyon called it to hym & to be the louer of  
vertue at lyberte this is the perſyte lyberte. And the  
other lyberte to ſynne is rather ſcruage for it ma-  
keth the ſoule ſcruaunt to the deuyl & ſynally byn-  
geth to the boundſhypp of hym in helle. And the lyber-  
te of vertue byngeth to the moſt perſyte freedom  
of heuen. Whan the pheliſcryan ſuffreth the pacient  
to take what mete & drynk. h his appetyte is moſt  
to it is a ſygne that he dyſpereth of his helth/& co-  
monly they wyll ſaye he is but a deed man wherfor  
let hym take what he wyll/lyke wyſe whan our lor-  
de the grete pheliſcryan letteth the lyue after thy fleſ-  
hly pleſure & maketh no reſtraynch by tribulacyon  
it is a token that he ſetteth lytell by the. And that  
thou haſte goostly ſekenelle whiche is not lykely to  
haue remedye/for ſuche are more deſprouſ to fulfyl

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ther owne wyll than the wyll of god. They despyse  
god as he sayth by the pphete Ysaie. ¶ Filios erui-  
trui et exaltaui ipsi autē spreuerū me. ¶ I haue  
nourysshed my childery with goodes of this worlde  
& I haue exalted them to honour & they haue despy-  
sed me. ¶ If þ wyll aske me what is very freedom I  
saye that he is not moost free whiche may do moost  
what he wyll / but he is moost free whiche leste may  
do euyl / & so ther is moost lyberte where leste power  
is to synne. Than accordynge to this doctryne afore-  
reherced / sythen our lorde maketh the by trybulacyō  
to knowe thy selfe & hym & tyeth the to him that þ  
shalt not go fro hym / & bryngeth the fro thraldom  
of the fende & wretched lyuynge to perfyte lyberte  
of his loue & executiō of vertuous dedes. Wherefore  
yf þ fele thy selfe dyscomforted by trouble & payne  
reduce these grete profytes to thy mynde & they shal  
comforte the apery. for thy comforte is to remembre  
that he loueth the. And the moost token of his loue  
is þ he ledeth the by trybulacyō to hymselfe. Where-  
fore Joye thou in hym & he shall Joye in the / and  
than all thynges to thy moost auayle shall prospere  
with the.

**T**he fyfthe consolacyō in tyme of trybulacyō  
is to remembre how þ art made therby  
hastely to sprede the in the waye to heuyn / &  
to the blyssed ptesence of thy lorde god. for as it is  
sayd before. Every payne cometh of god / wherefore  
every payne is ryght wyse. And every synne cometh

of vs & euery synne is vnrighthe. Wherfore as  
many tribulacions & payns as þu hast as many mel  
sengers þu hast sent fro heuen to speke þu thed/lyke as  
a man whiche in þu flouryng tyme of somer goynge  
thorugh a felde ful of fayre floures & a swete medo  
we of tyme wyl gyd of the floures/ & for the swetnes  
& solacions abydynge in þu place he wyl lye or laye  
hym downe/ & somtyme falle on slepe/ & so þu nyght  
cometh vpon hym afore he haue endeth his Journey/  
And þu man whiche labourerth in the foule waye the  
wynter tyme he fyndeth no place to reste in to he co  
me to the ende of his Journey & yet maketh hym to  
haste faste þu he may come to an ende of his labour.  
Lyke wyle the folke whiche are in the pleisunt pros  
peryte of this lyfe/they are so occupied with gades  
rynge thyniges of pleasure as rycheesses/fleishly delect  
acions/honours & dygnytees/þu they forgete ther Joy  
nepe whether they are boūde out of this worlde. for  
here they seke reste in the pleasure of this lyfe in ma  
ner as ther were none other felcyte ordeyned for  
man/ & here they lye slepyng in synne & wretched  
nesse to þu nyght of deeth come vpon hym/ & than they  
are taken with the deuyles of helle/ & neuer come to  
see god in his glorie whiche sholde haue ben þu ende  
of her pylgremage. But suche as be in the wynter  
waye of aduersyte ful of grete blast of temptacions  
in þu soule/ful of sharpe thornes of paynes & bodely  
sekenes/full of grete flodes of worldely tribulacion  
these folke haste hym/for in ther waye they fynde but

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bytternesse/ & therfore they haste hē that they may  
come to reste hē sweetly at þe ende of ther Journey af  
ter theyr sore labour. For þe bytternesse of trybulacō  
taketh fro the herte al false pleasure of this worlde/  
& so it maketh the good soules whiche our lord vñ  
terly & specyally loueth to spede hem to hym/ & wyl  
not suffre hem to reste hem & abyde in the waye/ the  
thynges whiche he calleth the to by trybulacōn pac  
ently taken are so grete/ so precyous/ so perdurable/  
& euerlastyngly abydyng that he wyl not þe þe shall  
make taryeng in the lytell thynges whiche shortly  
shall flyp & vanyshe awaye. A good meruayll it is  
that suche persones to whom god hath gyuen grete  
knolege make theyr abydyng in the lytell thyng  
ges/ & by the taryeng they make in þe smale thynges  
& grete labours they haue about hem to ordre hem  
fylty to theyr pleasure they shewe wel they haue forge  
ten the grete thynges þe our lord called hem to. All  
thynges whiche delyte the herte Inmoderately ma  
ke þe herte to tarye & loseth moche tyme of his pyl  
grimage/ but whan payne & trybulacōn take away  
vayne delyte fro the herte & maketh þe thyng bytter  
whiche was wont to be beloued than it maketh the  
herte to styre hym forward sweetly and leueth the  
vayne taryeng. And therfore the prophete sayth.  
¶ Multiplicate sunt infirmitates eorū postea acce  
lerauerunt. ¶ Whan lehenesse is multiplyed than  
suche as haue taryed before they haste hem forward  
de full faste. A good lord many one sholde go full



slowely in theyr Journeye yf they were not hastid  
forwarde with sharpe callynge by trybulacōns & in  
maner compelled with dyolence to procede in theyr  
waye. And lyke as the croked fete & affeccyons are  
feble & oftentyme wolde reste in the vayne plesure  
except they were excyted to go / so our lorde Iuche as  
he spetypally loueth he calleth oftentyme vpon hem.  
And therfore it is wryten in the booke of Exodi.  
That the Egypcyens constrayned the childern of  
Israell to go out of Egypt in token that trybulacō  
ns whiche are vnderstande by the Egypcyens con  
strayne the hertes of the chosyn childern of our lord  
to go out of this worlde by the affeccyons of ther lo  
ue & spede them to that lyue there the grete plesure  
standeth in loue / & ther no thyng is but that is de  
rely loued . And whan the loue goth fro the worlde  
the herte goth fro the worlde. For lyke as the bodye  
goth with the fete so the soule goth with the loue /  
& where the loue is there the herte is. ¶ How glad  
the hertes sholde be to departe from those thynges  
whete they haue more payne than plesure / more sor  
rowe than solace / & go to those thynges whete they  
shall euer haue myrthe & swetenesse and neuer fele  
poynt of bytternesse where is full Joye full peas wt  
out dystemperaūce of payne or trybulacō. And he  
re yf haste no grete plesure in any worldely thynges  
accordynge to thy dysordynate appetyte / but fynaly  
it shal torne the to torment of hert. Than comfort  
thy selfe in trybulacōns for they dryue yf out of the

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pylon of payne to the ryall kyngdome of plesure/  
 fro the fetters & chaynes to þ crowne/as Eccl. sayth  
**I**nterdū deducit q̄s de carcere ad regnū. ¶ So  
 me tyme a pyloner is drawen out of pylon to co/  
 me to a kyngdom. The herte is in pylon whan it  
 is tyed by loue to þ lowe erthely thynges of this worl  
 de/& the more þ loue is on hē the more depe is þ hert  
 in pylon. Out of this depe pylon our lorde drawe  
 the w<sup>t</sup> the bandes of trybulacyōn whan he maketh  
 thy loue to departe fro thole thynges which þ louest  
 so moche/lyke as þ angel stroke saynt Peter on the  
 syde & bad hē ryle swyftly & go out of pylon/as it  
 is wryten in the boke of Act. So our lorde styrketh  
 the many a tyme by his angell on the lyfte syde by  
 aduersyte to make þ hastily to departe fro this py  
 lon/whan he fulfilleth thyn herte soo with sorowe/  
 or the bodye with payne þ the plesure is gone þ þ  
 hast in thynges of this worlde/or whan he withdra  
 weth hem fro the w<sup>t</sup> losse or dech/or whan he suf  
 fers hem to be unkynde to the or trouble the and  
 thwart w<sup>t</sup> the whiche þ loued so moche/than he cal  
 teth the out of pylon. Lyke as saynt Peter playned  
 not of the stroke wherby he was brought out of py  
 lon/so see þ þ playne the not of þ stroke whiche brē  
 geth the out of the goostly pylon of thy soule & ma  
 keth the to departe fro loue not profytable to the.  
 For this is a sufferauit stroke whiche delpuereth the  
 of þ feerfull pylon of whiche foloweth the pylon  
 of belle to luche þ neuer wyl departe fro this pylon

of synne in this lyfe/or ellys purgatorie to luche as  
lately departe therfro. And yf thou wyl not suffre  
this stroke of thy syde pacyently for thy selfe/per suf  
fre it for his sake whiche was stryken in to the syde  
with a spere for thy sake/& receyue not grutchyngly  
thy lordes messengers whiche are sent to brynge the  
to hym & brynge the fro peryllous place but welcos  
me hym hertely and thanke thy lord god vpon thy  
knees with handes & herte whiche sendeth hem to  
the/and than thou shalt do grete plesure to hym gre  
te profyte to thy selfe/and the sooner they shall des  
parte fro the whan they haue broughte the to hym  
by very true loue/whan thou murmures ayenst thy  
trybulacyon than thou doost that is in the to repelle  
the messyngers of god fro the. This is fygured &  
betokened in the messengers whiche were sende to  
hem that were beyonde the flome Jordan and they  
resysted ayenst the prynces message & sende the mes  
sengers ayen without worshyp and with empty han  
de. flome Jordan is as moche to saye as lowenesse  
or mekenesse the whiche techeh the hertes to loue  
god. And tho that dwelle beyonde the flood whiche  
passe mekenesse and are proude of the benefyt and  
creatures of god. And the proude folke that vnrue  
rently receyue trybulacyons the messengers of the  
kyng/and so the trybulacyons go voyde without re  
warde by these vngentyll receyuers / and that that  
the messengers are dys worshypped / that lord and  
kyng is dys worshypped whiche dyde sende them.

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Thou sholdest as well or better receyue trybulacy-  
ons for the loue of hym that sente the to you as  
for the loue of that thyng that they are sende fore.  
Trybulacyons they are sharpe but they are profy-  
table/for they tourment the herte in purgynge and  
they purge it tourmentynge in tourmentynge whan  
the rebelle hertes receyue trybulacyons vnworthely  
than they haue the tourment but they wanted the  
purgacyon of þe soule/for by the vnpacynce they fou-  
le themselfe more than they were byfore. And they  
may well sore lamente the whiche haue the payne  
and doo lese the fruite therof. Than I exhorte the  
and praye the in the parte of our lord god that the  
whiche that knowed hymselfe a synner and wolde  
loue god and come to his kyngdome that thou re-  
ceyue thankfully trybulacyons of his sendynge.  
And whan that thou felest the payne thynke than  
that thou herest the voyce of our lord god callynge  
the to hymselfe from the peryllous place that thou  
art in/and sholde stande in grete feere and in grete  
Iuberte for to come to hym excepte he thus called  
the to come.

**T**he sixth consolacyon foloweth here to suche  
as haue payne and trybulacyon whiche com-  
meth of remembraunce how thes paynes  
are deeth whiche of deute muste be payed to almygh-  
ty god fro whome noo synner shall ascape without  
punysshemente. Ne noo may may take froth hym  
that thyng that whiche is his deute ne dysceyue



hē. This dettē are the paynes with whiche god of  
his ryghtwysnesse doth punyssh the synnes whiche are  
not unknowen to hē whether they be done by body  
or soule/ther is no synne may be hyde frō his Infe-  
nyte knowlege/as Ecclesiastes sayth. ¶ *Dia uidet  
ocū's illi.* ¶ His eye seeth all thynges. ¶ *Oculi dñi  
mūto plus lucidiores sūt sup solē circūspicientes oēs  
vias hoīm ⁊ pfundū abissi.* ¶ No thyng is so clere  
in our syght with the lyght of the sonne as all thyn-  
ges are in his syght whiche seeth clerely al the secre-  
te ententi of hertē. Thus he knoweth all offences &  
of ryghtwysnesse he muste punyssh the hem/ & his po-  
wer is suffycient to punyssh the every synne after the  
deseruyng/wherfore after the ryghtwysnes of god  
every synner is dettē to render payne to our lordē/  
And notwithstanding h the eternal paynes of helle  
are translate in to temporal paynes by þ sacrament  
of confellyon whiche was deutes for dedely synnes  
yet ther is grete payne belyde ther penaunce ordery-  
ned to synners other in this lyfe or in purgatorie.  
For many synnes are done in this lyfe whiche are  
newer shewed in confellyon for they are forgete / &  
the goostly fader gnyeth penaūce but only for suche  
as he hath shewed to hē by confellyon. Neuertheles  
he assyleth from all as well from those synnes h þ  
art not confellyd of as for those h þ do confesse w-  
standynge þ wolde be confellyd of them yf they ca-  
me to thy mynde soo h þ shall not be dampned for  
them/but þ muste suffre temporall payne for them

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here or in purgatorie. Than thynke that thou art  
better of grete payne to god for many a dedely syn-  
ne that þu haste forgete sythen þu was borne whiche þu  
had not in mynde the tyme of confessyon. And in þat  
that everlastynge payne is ordeyned for dedely syn-  
ne þu mayst vnderstande þat whan þu outragious pay-  
ne of helle is comytted in to temporall payne that  
this payne muste be grete whiche must be payed for  
dedely synne. Also moche penaunce whiche is enioyn-  
ned is not fulfilled perfectly in this lyfe & therefore  
ther leueth moche to punyshe. Also dayly we mul-  
tiple denyall synnes whiche deserue grete temporall  
payne / & by tribulacion pacyently taken þu art made  
quyte of these deutes & as moche as þu suffres shall  
be rebated whan þu comest to thy couste. And lyke as  
in the counte a counter of lede or laton lyeth for an  
hondreth pounde & yet in hymselfe is not so moche  
worth. So one daye payne well taken shall stande  
de for the payne of a yere in the which is conteyned  
CCC. dayes/as our lord sayth by the pphete Eze-  
chuell. ¶ *Diem p anno dedi t.* ¶ I haue gyuen the  
a daye for a yere. ¶ How glad sholde þu be than of  
one dayes payne whiche delyuereth the fro the mo-  
re bytter payne of a yere. ¶ How gentyll sholde þu  
take this payne whiche maketh to the soule a quy-  
taunce/sythen thy lord whom thou art better to of  
his grete mercy & gentylnesse with this lytell dely-  
uereth the fro the more/therefore I comferte the what  
payne that so ever thou suffre sette it in thy compte

and beseeche god that it may stande for thy synne to  
acquyte the fro the grete paynes that thou haste de  
serued by synne. Thus the thref whiche dyd hange  
on the ryght hande of our lorde he tourned his her  
te to hym/and by that payne well taken he was de  
lyuered from all paynes and hadde the clere syght  
and fruytyon for euer of the moost glayous tryu  
te. Wo may that may or woman be þ whiche dayly  
multepliyeth dette by synne and lptell or nought he  
payeth by payne . for nother he suffreth the payne  
mekely to his profyte as a verrey penytent the whiche  
the god sendeth vnto hym/ne taketh to hym wylful  
ly ony paynesfull thyng for to delyuer hym out of  
his dette/and so he shall come afore the Iuge at the  
houre of deeth charged with the hole counte in ma  
ner of his lyfe whiche shall be strapte to hym / for  
and he laboure not for mercy whan the soule is in  
the bodye he shall neuer haue mercy after that it be  
departed ne be rebated of his deutes. In helle shall  
noo deute be rebated neyther by longe ne by bytter  
sufferynge. There shall lordes and ladyes wepe for  
theyr apareyll and the vayne beaute of her bodies  
the whiche they hadde ordeyned to pryde/so lechery  
and to vayne honours of the worlde . There shall  
also euery craftes man wepe for the mysusynge of  
his craft . And also clerkes the whiche haue not  
well vled theyr connyng to the auayle of the sou  
les. And marchauntes for theyr false penyworthes  
And synfull men and wymen whiche proude not

58  
here for theyr soules whiche are called marchaūtes  
of the erthe / for theyr labour is for to gete erthely  
solace / and there they shall see that they haue but  
smale penyworthes for the labour of theyr lyfe / for  
all the grete solace and hertely Joye shall be gone  
from them for euer. But the heuenly marchauntes  
the whiche ordeyne theyr labours of this lyfe to bye  
the heuenly Joyes and than they shall see the grete  
penyworthes passynge all the espymacions of all  
the erthely creatures the whiche they shall receyue  
of the handes of almyghty god in those grete Joyes  
of endelesse blyss / as is it wyrtyn in the booke of  
Sappence. ¶ *Iusti autem imperpetuum uiuent et*  
*apud dominum est merces eorum.* ¶ The ryght  
wylle men shall lyue euerlastyngly and with our  
lorde is reserued the rewarde of theyr grete labours  
Than thou the whiche knowest thy selfe a synner  
without grete payne thou mayste not come thyder/  
for none shall entre in to the kyngdome of heuen a  
fore that they haue payed all theyr dettes of payne  
for there is noo place to paye deute of payne. for  
the grete and the persyte felycyte of that kyngdom  
may suffre there noo mylery to be neyther of synne  
ne payne. Wherfore all you the whiche are fayth  
full soules and byleue the promysse of god to haue  
Joye after this lyfe yf that ye wyl be ruled after  
his wyl. I exhorte you & praye you to receyue with  
a good herte these present trybulacions and payn  
es that ye fele in this lyfe the whiche trybulacions



depyuet you of grete paynes without cōpatyson whi  
che ye sholde suffre & lōge tyme be retarped fro your  
Joye after this lyfe. And now yf ye take these lytell  
paynes Joyfully ye shall go lyghtly awaye & hastily  
to þe Joyfull Inherytaūce & moost blyssed feloushypp  
there it shal not be possyble to suffre ony payne/chy  
payne shall be lesser in comparyson to these Joyes  
than the leden cōiters are whiche lye in the cōūce in  
comparyson to the grete sōmes þe they lye fore/as Ec  
clesiastes sayth. ¶ Est q̄ multa redimūt modico pre  
cio. ¶ Some are whiche acqute hem of grete dette  
by lytell payment. And yf þe be of suche perfeccōn þe  
by the merytes of thyv holy lyuynge & blyssed labour  
res taken for god þe þe haue deserued remysyon of  
thy synne & art acquted of thy payne/yet yf trybu  
lacyō come receyue it gentyllly/for it is not sende to  
the without grete cause other to the Increte of thy  
merytes or to saue the fro synne whiche thou sholde  
falle in except by trybulacyō & payne þe our lord  
preserued the from hit. for many whiche are Inno  
centes & full perfyte sholde lose theyr Innocency &  
vertue except they were heped by trybulacyō. Than  
all ye whiche wolde go quyte out of this worlde fro  
all deute of paynes make your payment whyles þe  
this moneye of trybulacyō temporall is of so grete  
a valoure that a lytell of it more maye redeme you  
fro that Insenyte payne & trybulacyō whiche shal  
neuer haue ende after this lyf and purchesse to you  
eternyte of Joye.

39.  
**T**he leuenty consolacōy is to remembre that  
trybulacōy strengthed the herte & maketh  
it able to receyue the petyous gyftes of gra  
ce. For lyke as the hamer of the goldsynthe & the  
betynge therof maketh the metall to streche on lon  
ge vnder his bande accordynge to his wyll / of the  
whiche he maketh his vellell. Soo almyghty god  
he maketh by trybulacōy the herte to streche on bro  
de & to be a vellell to receyue & retene the benefy  
tes of his graces ther afore it was a hole masse as a  
lump of metall without abylyte any thyng to re  
ceyue of our lord / wherfore in trybulacōy thanke  
thy lord god whiche maketh of thy hert a chalys  
to receyue grete habondaunce of his grace. Of this  
drypynge on brode of þ hert w<sup>t</sup> strokes of trybulacōy  
speketh the prophete there he sayth. ¶ In tribula  
tione dilatasti michi. ¶ Lord þ haste dylated & en  
larged myn herte by trybulacōy. Wherfore I cou  
teyll the whiche desyres to be þ electe vellell of gra  
ce a whyle patyently to suffre the stroke of þ hamer  
of trybulacōy in the forge & synthe of this worlde.  
¶ This lord neuer wyll stryke the aboue þ þ may be  
re yf þ orde the to suffre / as he sayth in the gospell  
¶ Dedit unicuiq3 scdm ppria virtute. ¶ He hath gy  
uen to euery man after his power. And the more he  
beteth the the more large he entendeth to make the  
vellell of thy herte / & with the more quantyte of  
his grace to replenyfhe it with all. And lyke wyse  
as the more petyous metall is more obedyent vnto

the handes of the werke than that metall whiche is  
of lesser valour/as golde is more apte in þ goldsmys  
thes hande than yron & more precyous werke he may  
werke therein for it is more obedyent vnd the hamer  
lyke wyle the pacyent hertes are þ precyous golden  
hert whiche are obedyent to þ strokes of trybulacō  
after þ wyl of our lorde/& in these he werketh pre  
cyous werkes of grace & many fayre vertues/& the  
se curpous & moost precyous werkes of þ grete wyle  
dome of god shall euerlastyngly apere in these obe  
dyent & pacyent hert to the honour of god & grete  
plesure to all his louers in the kyngdome of heuen  
where clerely shall be shewed all the secrete workyn  
ges of the hert whiche are had in this lyfe. Suffre  
thy lorde than esely to bete awaye þ costly moonyons  
& synfull despres of thyn herte & to make it a clene  
vesseyll apt to receyue þ Infusyon of his grace. And  
yf þ stroke of þ hamer be paynful & harde to abyde  
recomforte the ayen in þ the goldsmyth is so wyle  
& so good þ he may stryke no stroke but to þ moost  
auayle of the vesseyll of thyn herte & accordyng to  
his wyl whiche no thyng may do but well. And yf  
þ be gentyle in sufferynge his strokes and lest thyn  
hert to hē despyrnyng þ he do therewith lyke as it ple  
seth hymselfe þ shalt fynde hē gentyl in temperyn  
ge of his strokes & þ he wyl more esely worke after  
as the forme of werke requyret. But comonly the  
goldsmyth stryketh moost strokes on þ vesseyll whi  
che is moost precyous werke. The hertes whiche are

without dyscypline & stryngge they are harde and  
 dyslobedpent vnd þ hammer & rather they breke than  
 they wyl bowe after the entent of þ worker. Be not  
 as an olde broken panne whiche whan the worker  
 stryeth it breketh & maketh many mo holes than  
 were before. Thus harde herti & drye without loue  
 or deuocyon to god increse her payne vnd the stroke  
 of trybulacyn for they haue no regarde but only to  
 theyr plesure & none to theyr demeryte & the ryght  
 wysnesse of god whiche may not leue synne unpun-  
 nyshed in this worlde he stryeth bycause he wolde  
 spare þ after this lyf where þ strokes shalbe moost  
 bytter to suche as than shal suffre hem. And lyke as  
 the herte groweth in fayth bpleuyng þ the payne &  
 trouble cometh of our lord. Also in payence by wyl  
 full takynge & thankynge god therof/also in meke-  
 nesse thynkynge þ he is worthy to haue suche payne  
 & moche more/so the herte groweth in the grace &  
 loue of our lord & þ rewarde of glouye. Thus mes-  
 ueth þ Ecclesiastes saynge. ¶ Sustine sustentacōes  
 dei ⁊ iūgere deo ⁊ sustine ut crescat in nouissia vis-  
 ta tua. ¶ Suffre the suffrynges of our lord & be þ  
 Joynded to hym. Suffre þ thy lyfe may waxe in the  
 ende. This saynge may be vnderstande dyuerse wy-  
 se as thus / suffre thou that god suffreth for the / or  
 suffre thou that god suffreth with the/or suffre thou  
 that god suffreth in the/and the fyrste sence is that  
 thou shall suffre that god suffreth for the in this  
 woelde. He suffred for the grette trouble & enemyte



of the worlde/he suffred for the grete schlander & euyl  
reporte/he suffred for the contempt & despyllinge/  
he suffred for the grete pouerte wylfully/he suffred  
for the grete payne in bodye as werynesse/watche/  
hongre/thyrst/grete sorowe in soule/grete payne in  
bodye / & fynally the moost grete outrage payne of  
deeth/& more than may be suffred by natural power  
for he receyved his soule in his bodye in sufferance  
of payne aboue the power of nature largely to re  
compense for our offence/so that he yelde vp his sou  
le with a grete crye as scrypture sayth. ¶ *Voce mag  
na tradidit spiritū.* ¶ But by the course of nature  
the bodye is so febled byfore the departynge of the  
soule & it hath no power to forme any voyce. And  
so shoulde the bodye of our sayour haue be had not  
he receyved his soule to suffre plentifully payne for  
our saluacion/as he sayth in the gospell of Johan.  
¶ *Potestatem habeo ponendi animam meam & potestatem ha  
beo iterum resumendi eam.* ¶ I haue power to put  
my soule fro my bodye whan I wyl/& I haue pow  
er to receyue it agen & Joyne it to the bodye. And  
as the prophete sayth. ¶ *Apud dominum misericordia & copiosa  
apud eum redemptio.* ¶ With our lord is mercy and  
plenteuous redempcion. Remembre & thy lord god  
for thy offence suffred these grete paynes of his  
grete mercy & ppyte & he hath of the whiche beyng  
a synner may not be saued without his payne / for  
without his payne no payne is able to satisfye for  
synne. Than I exhorte the remembre his grete gen

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cylnes & lerne to suffre for hym aye/ & in parte re-  
compence for his grete gentylnes & for thyn offence  
for lythen he that was an Innocent suffred for the  
moche more thou that art a synner ought to suffre  
for thy selfe. The hamers of this goldsmythe whi-  
che is almyghty god are not only the paynes & try-  
bulacōns whiche he werketh in the/ & by cause thou  
shalt so thynke oftentyme that his werkynge is so  
secrete that the reison of man can not fynde the cau-  
se therof perspely/ but also the aduersariyes whiche  
he suffreth the to haue are his hamers to bete the &  
forge of the a perspyte vessel by paynent sufferynge  
accordynge to his pleasure & to receyue hymselfe he-  
re by grace & in the lyfe to come with the grete glo-  
rye of his eternall felcypse. And lyke as the hamer  
is ordeyned synally to the profyte & mahynge of the  
vessel & not the vessel to the hamer/ and the ha-  
mer in mahynge of the vessel & with the strokes  
it is hurte in hymselfe & consumeth and synally bre-  
keth. So the wretched & reprobate people whiche in  
worde & in drede trouble the chosyn childern of our  
lorde they hurte hemselfe/ & synally are brought to  
destruccyon & dampnacyon thorough the grete mal-  
yce & they haue to other / & the paynent takynge of  
theyr malyce purgeth the soules whiche & haue the  
wronge done vnto them/ and thus theyr werkes are  
profyttable to other & dampnable to themselfe. And  
therfor sayth Salomon & the sole serueth to the wy-  
se man. ¶ Qui stultus est seruit sapienti. ¶ That

persone is a sole whiche wylfully wyl do that thyng  
ge wherby it entedeth to hurte an other & moost hur  
teth hymselfe. And that persone is wyle whiche so  
wysely taketh that thyng & myght hurte him that  
geteth grete profyte therby. Than thou whiche wol  
de be a clene vessel & honourable to god suffre the  
strokes of trybulacyon/suffre the strokes of troube  
lers. Also þ whiche wolde haue the crowne of vycto  
rye in this worlde & the crowne of glorie in the lyfe  
to come/for the grete sufferers are the grete conque  
rours. And with the betyng & they suffre of payne  
& trybulacyon theyr crowne is forged on the flethy  
of ther herte. Than thou whiche desyrest to haue  
the crowne forsake not the strokes of the hammers/  
for by these our lord hath ordeyned that thy crowne  
shall be made/and at suche tymes þ the strokes are  
moost profytable to the whan thou with very fayth  
remembryng the profytes of a pacyent & charyta  
ble herte kepe his persfytte obedyence to our lord &  
loue to thy enemyes that thou canst fynde in thy  
herte to forgyue them & hertely to praye for them þ  
they may haue forgyuenesse of our lord. This fyre  
of charyte maketh thy werke to go forth spedefully  
lyke as the hete metall dylateth & goth abrode vn  
derneathen the hamer/yet w<sup>t</sup> this charyte þ mayst de  
fende thy ryght & oppresse the malycie of thy ene  
mye by menes acordynge to Justyce & equitye yf thy  
power be therto/and specially whan of lykelyhode  
by grete suffraunce theyr malycie shold Increase. Also

42  
thou shalt sustene that god susteneth with the / for  
he susteneth with the & bereth the vp in suffrynge ad  
uersyte by his sustenyng of the þ arte born vp that  
thou falle not vnder the grete strokes of aduersyte/  
other by bodely deeth or grete vnpatience or rancour  
of herte many soules holde haue grete falles by fal  
se worldly prosperyte & they were not heped vnder  
the strokes of aduersyte/and also these strokes they  
myght not abyde except they had supportacyon of  
the hande of almyghty god/wich these trybulacions  
thou art also sustened and fede & made stronge ly  
ke as the bodye is made myghty to bere grete bur  
dens by materpall mete . This trybulacions are  
bytter but they purge the soule & make it to growe  
in perfeccyon of goostly lyfe / wherfore I counseyll  
the as the goostly phelycan of thy soule to refuse  
not this dysse of our lord sett it before the/for he  
hath not only tasted this dysse to the /but he hath  
plente fully taken hymselfe of hit / as the prophete  
Jeremye prophced vpon hym. ¶ Saturabitur ob  
probrijs. ¶ He shall be sacpate sayd he with rebukes  
Thus þ shalt not thynke thy selfe rebuked in that  
thou haste trybulacyon & grete wronge done to the  
in this worlde/but rather þ art worshyped in þ that  
thou art called to the dysse of our lord . Of this  
dysse was fede that holy man Job as he sayth in  
his boke. ¶ Non leuabo caput saturat<sup>9</sup> afflictione.  
¶ I shal not lyft vp myn hede with payne & woo  
Than as þ hast grete trybulacyon & moche to suffre



thanke thy lord god whiche so largely purdeth for  
the for after the quantyte of trybulacyon shalbe the  
quantyte & mesure of thy gloire & consolacōy. And  
therfore as þy wyll haue the swete receyue the lowre  
for thy grete swetnesse muste come of bytternesse.  
Also thou shalt sustene that god susteneth in the/for  
he withyn the so retenech the morcyons of trybulacy  
ons that yf he sustened hem not they sholde oppresse  
the downe/and therfore foloweth. ¶ Coniungere  
deo et sustine. ¶ As who sayd/drawe thou nyghe &  
cleue to god for he is felowo to the in this sufferyn  
ge & berynge of trybulacyon/wherfore be not asto  
nyshed in berynge thynkyng that the burthen pas  
seth thy power. for he bereth with the whiche wyll  
suffre the no more to bere but acordyng to thy po  
wer & the resydue of the burthen he bereth it with  
the. He is so mercifull & so gentyll that he wyll suf  
fre noo soule to bere aboue his power in weyght of  
temptacōy & trybulacōy/as the apostle sayth. ¶ Fi  
delis deus q̄ nō paciet̄ nos temptari ultra q̄ potestis  
¶ Wherfore complayne not of thy burthen for he  
leyeth vpon the whiche beste knoweth thy power/&  
no more chargeth the withall but that thou may be  
re & the resydue he bereth hymselfe/and that is the  
greter parte/& yet in that parte thou berest thy selfe  
he helpeth the and comforteth the/for without hym  
thou mayst no thyng do/as he sayth in the gospell  
of saynt Johan. ¶ Sine me nichil potestis facere.  
¶ Wherfore all ye whiche desyre to haue the lyfe of

Joye I counseyll you pacyently to take this lyfe of  
trybulacō/for by the strokes of trybulacyon ye are  
made able to receyue & stronge to retene the grace of  
our lorde wherby ye shall shortly be deliuered from  
all trybulacyon & come to the plentifulnesse of the  
flood of delectacō whiche shal flowe vpon you fro  
the grete cōtēcpall mageste of god/& soo replenysh  
the pou that all your power shal be sacrate eter  
nally after this lytell and short payne of this tran  
sitorye lyfe.

**T**he eyght consolacō is to remembre þ payne  
ne & trybulacyon maketh the to seche & la  
bour for the solace aboue in heuen. for nas  
turally every man & woman hath apetyte to solace  
& delectacyon / wherfore whan they are put therfro  
in this lyfe by bytter trybulacyon thay cheyr myn  
de renneth for to haue it in the other worlde. for in  
this lyfe & there both no man may fulfyll his appe  
tyte after his plesure/for after the ordynauce of god  
grete plesure in this lyfe he hath ordeyned grete pay  
ne for it in that lyfe/for this plesure is not without  
myserye of synne/and grete payne here he hath or  
deyned grete plesure for it there. Wherfore trybulas  
cyon in as moche as it excludeth fro the and Inters  
dytch erchely plesure & solace/soo moche it prou  
deth and openeth to the the heuenly solace. Lyke  
wyle as the lorde of the towne wher as grete plen  
te of wyne is for to be solde/as in the contrie there it  
groweth / he wyl make the taueners of the towne

to be shette vp to suche a tyme that he haue vttered  
his owne wyne. Soo our lord maketh the tauerne  
of this worlde to be shette vp to the by tribulacyon  
to suche a tyme that thou haue bought his wyne of  
consolacyon by merytes of this lyfe. Soo yf þ wolt  
haue wyne of consolacyon thou muste go to hym/as  
the prophete Jobell sayth. ¶ *Bestie agri quali area  
sciciens insperet ut ad te quonia excecati sunt fontes  
aqua.* ¶ He calleth the bestes of the felde fleshely  
affectyons and despres of our herte/and the welles  
of the waters he calleth the pleasures of sensuall de-  
lectacyon. Whiche whan they are dryed wiche aduer-  
sities they constryne the herte to loke vpwarde to  
heuen for drynke for thay it can fynde none in erth  
and sayne it wolde drynke. And so moche the glory  
of god & the pleasure of the perfyte Joye is more de-  
sired of þ herte. And in this also he sheweth to the  
his specyall goodnesse whiche maketh all thynges  
to bytter to the that no thyng thou haste pleasure to  
thynke on but only of hym. Wherefore sayth saynt  
Augustyn in his confessions. ¶ *Paciebar in cupidita-  
tibus amarissimas difficultates te ppicio tanto ma-  
gis uero minus sinebas dulcescere quod tu non eras.*  
¶ In my despres of worldely pleasures I founde  
moost bytter dyspaulces for though thy mercy  
thou wolde suffre noo thyng to be swete to me but  
only thy selfe. But peradventure thou wolt saye.  
Syr I complayne me not of the closynge of this er-  
thely tauerne soo that the tauerne about were open.

ned to me that I myght haue some sweet draught  
of the wyne of contemplacyon fro thens/but I fele  
that all the tauernes are closed to me / for no solace  
my herte fyndeth neyther in bodely ne in goostely  
thynges. To this I answere that not withstandyn  
ge that the tauerne bynethe is shette vp / yet thou  
shalt not meruayle why the tauerne aboue is not o  
pened anone to the. for after the shettinge of this y  
muste desyre the lorde therof to open it to the and  
beserhyngge hym ostentyme that he wyl open it to  
the/for the desprynge of the openynge is to the en  
crease of thy meryte for the schyngge of the delyte &  
goostly swetnesse is of more meryte than to delyte  
and haue delectacyon in hym for that goostly swet  
nesse cometh onely of hym / but the labour wherby  
thou art ordeyned to haue his comforte cometh bos  
the of hym and of the by his grace wherby the des  
des of thy soule and of thy bodye are acceptable to  
hym. And therefore be not mylmade yf thou abyde  
a whyle at the tauerne dore afore it be opened to the  
for the lenger thou abydest at the dore knockynge  
the more thou shalt haue whan it is brought to the  
lustre thy thirst to waxe for the more delectable the  
wyne shall be to the. Dauid the prophete forsoke  
the pleasures of the worlde for to haue the goostly so  
lace from aboue/and by cause he hadde hem not a  
none he complayned hym as he that hadde payed  
his soluer and myght not haue his pennyworth. And  
ther he sayth. ¶ Quid enim michi est in celo et a te



quid volui super terram. ¶ **L**orde what solace haue  
I desyred to haue in erthely thynges / as who sayd  
none / and yet thou gyuest me no solace from heuen.  
Thus he speket in the persone of a seke soule and  
Impotent to abyde the ordynate werkynge of god  
but in maner complayneth as god were in defeaute/  
to whom our lorde may answere & saye / frende I  
thanke the that thou haste forsaken the pleasures of  
the worlde for me / but yet thou haste not deserued o-  
nely to haue forgyuenes of all suche dyspleasures as  
thou haste done in the worlde / and moche more to  
haue the pleasures of me whiche be ordeyned for him  
that are made cleane and perspely purged fro theire  
offences wherby they haue dyspleased me. To this  
saynge yet he answereth in the persone of a frayle  
soule thus. ¶ **V**elociter exaudi me defecit spiritus  
meus. ¶ **G**ood lorde here me hastely and graunte  
me that I desyre for my soule faynteneth me for  
sarpunge and it may not lenger abyde. But after  
the grete and contynued desyre of god he sendeth  
suche comforte that the soule than sayth. ¶ **D**eus  
cordis mei et pars mea deus in eternum. ¶ **T**hou  
art the god of myn herte and my parte euerlastyn-  
ge. for only thou mayst cause the Joye whiche I fe-  
le in myn herte / and of that grete Joye that thy  
childern shall haue in the. I truste that I shall with  
them be partener euerlastyngly. Euer complayne  
of thy selfe and thynke thou art not worthy to haue  
goosly comforte of god thy wretchednesse is suche

45  
Wherfore beseeche hym that he wyll comforte tye in  
thy fayth that thou falle not in dyspere by the sub  
tyll crafte of the deuyl which labourerth all that  
he can to dyscomforte the. Sette not thyn herte on  
worldely comforte ne desyre not of god the goostly  
comforte but in that tyme that it plese his mercy to  
gyue it the. Meke thy selfe and thou shalt haue the  
more/as saynt Peter sayth. ¶ Humiliamini sub po  
tente manu dei et ipse exaltabit vos. ¶ Meke your  
selfe vnder the almyghty hande of god & he shall  
exalte you/wherfore I counseyll the derely & thanke  
fully to take trybulacyon for this withdra wech thyn  
herte fro transytoire and vayne delectacōs of this  
worlde & maketh the desyre delectacō in thy lord  
god which is moost naturall to thy resonable na  
ture in whom shall be thyn eternall Joye and fel  
tye.

**T**he nynte consolacō is to remembre how  
that trybulacō byngeth god in to þ myn  
de & maketh the soule to thynke on god &  
to bere hym in remembraūce, which without pay  
ne and trybulacyon sholde lytell be thought vpon.  
Wherfore our lord sendeth trybulacō as propters  
& remembriers to a dulle mynde. And soo whan he  
beteth the by trybulacyon he techeth the to knowe  
hym & Jorneyeth hymselfe to thy soule by knowlege  
& whan thou sufferes the trybulacōs pacyently for  
the loue of hym than thou Jorneyest thy selfe to hym  
And the more thy payne & trouble be the more art

thou remembred of god . Thou shalt vnderstande  
here that the Intenytte mynde of god knoweth all  
thynges to gyde whiche euer are or euer shall be  
more dystynctly & perfectly than any mynde create  
of angell or man may vnderstande ou thynges by  
hymselfe . And he may no thyng forgete/for than  
he sholde be mutable fro knowlege to Ignoraunce/  
but after þ maner of spekyng of scrypture is sayd  
that our lord forgeteth suche as he loueth not & see-  
teth not by after the comon spekyng as we saye/  
this man knoweth not me whan he taketh lytel he-  
pe of me. Soo our lorde suche as he loueth he kno-  
weth by the knowlege of approbacyon ordeynynge  
hym to rewarde & grete Joye with hym. This kno-  
wlege he hath not of wretched folke þ he prayseth  
not he approbateth them. And those after scryptur-  
re our lorde thynketh vpon whiche he sendeth com-  
forte in trybulacyon & delyueraunce in ouercomyn-  
ge in temptacō & entresse of grace and well spen-  
dynge of tyme/by good labour & occupacyon wher-  
fore yf þ wolde be Joyned to god in thought where  
is the rote of thy saluacyon & in forgetynge of hym  
the rote of dampnacyon/be glad of trybulacyon for  
this well taken knytteth the & god to gyder by blef-  
syd medytacō in thy sufferynge/see thy mynde ren-  
ne to hym & than doubtles his renneth to the. The  
bytter trybulacyons of this lyfe make the thought  
of Ihesu cryst to habonde & multiplie in the hertes  
of his frendes lyke as the thought of may whan he

is in trouble lyghely wyl renne to his frendes whiche he trusteth þat specially myght helpe hym in his veracyon / & suche tyme this frende cometh ofter in his mynde than an other tyme. And thus our lord by his sufferayne purueaunce ordeyneth medytacions of hym to be mulcplyed in the myndes of his frendes to the gretter encresse of grace & vertue in hem. Wherfore in trybulacyon recomferte the in þat þat art therby lyfte vp by medytacion to almyghty god / and hath excluded fro the þat wayne thoughtes whiche were wont to occupye thy mynde ryght vnproffyttable / & the good thoughtes well ordeyned to our lord more profyte the without mesure than any bodily good whiche trybulacion may take fro þat & in token that his mynde is moche on his seruautes whiche are in trouble he sayth in the booke of Exodi. **¶** *Vidi afflictionem populi mei et recordatus sum pacti mei.* **¶** I haue sene the trybulacyon of my people & I am remembred of the couenaunt and promysse that I haue made to them. As who sayth þat that art in trouble yf thou take thy trouble paciently our lord hath made a couenaunt to werke auayle therof whiche as þat shalt knowe herafter þat it shall be to thy moost profyte / kyng Dauid whan his owne sone Absolon hadde put hym fro the kyngdom and he wente lyke an outlawe from place to place for saluacyon of hymselfe. One that was called Symey a wretched man whan he see hym he scorned hym and cursed hym and caste at hym stones



and the foule synkyngge derte/ & whan the seruantes  
of Dauid wolde haue ben vpon hym to haue  
stryken hym & to haue reuenged theyr mayster. Da  
uid comaunded they sholde not do so saynge thus.  
¶ **D**imitte eū vt mala dicat si forte respiciat dñs  
et reddat michi bonū p maladiatioēs hac hodierna.  
¶ **S**uffre hym let hym allone in cursyngge & rebu  
kyngge me/for by this sufferyngge I truste god wyl  
rewarde me/and for this cursyngge pacyently taken  
he wyl gyue me some good rewarde. Thus Dauid  
wolde suffre the cursyngge & Iniurye of his enemyes  
as the mene to make hym to haue specyall helpe of  
our lord in his grete nede whan his owne sone pers  
sued hym to put hym to dech. Therefore suffre thou  
pacyently the euyl saynge & Iniuries of euyl fol  
ke/suche bryngeth the to the blessinge & specyall hel  
pe of our lord in suche thynges ther thou haste spe  
cyall nede of his helpe. I sayd byfore that our lord  
remembreth his couenaūt to suche as be in trybula  
cyon. Here thou wyl aske me what couenaūt that it  
is. He maketh couenaūt with suche as pacyently ta  
ke trybulacyon to delyuer hem & that they shall ha  
ue power of delyueraūce/and that he shall be folow  
we with hem as long as they are in trybulacyon in  
beryngge the trouble as it is sayd before. This is fy  
gured in the boke of Dayell whan he & his felowe  
were put in the brennyng ouen there appered one  
with hem lyke the sone of god whiche made the o  
uen as so temperate as it hadde ben full of a prety

colde wynde with a temperate dewe therwith that  
the fyre hurte them not in the ouen but it flowe out  
of the ouen vpon suche as kyndeled the fyre and de-  
stroyde them/and those in the ouen were delpued.  
Like wyle yf thou blyssedly take trybulacyons and  
blysse god lyke as the thre childern blyssed god whi-  
che were in the ouen than thou shalt haue delpue-  
raunce/and the trybulacyons shall be caste on thy  
aduersaries whiche brought the to trouble by the  
helpe of Ihesu cryste the sone of god whiche yf thou  
feloushypp with hym with thy hert shall swage the  
fyre of aduersyte & brenne them therby whiche blo-  
wech and kyndeled the fyre vpon the. Also our lord  
maketh promysse to his frendes y whiche are in  
trybulacyon that he shall rewarde them with the  
goodes of his glorie and more than thou mayst co-  
ueniencyly aske of hym than the delpueaunce of thy  
paynes and troubles and rewardes of his excellent  
goodes in his kyngdom of glorie. And this coue-  
naunt is wryten there he sayth. ¶ Cum ipso sum in  
tribulacione eripia eum & glorificabo eum. ¶ With  
my frende I am in trybulacyon I shall delpue hym  
and I shall glorefye hym. Than sythen it is so pro-  
fyttable to the to haue god in thy mynde with feere  
to offende hym / and to this grete auayle thou art  
brought by trybulacyon/than I counseyll the whi-  
che wolde be the louer of our lorde and haue hym  
to thy rewarde after this lyfe whom thou haste spe-  
cially in thy mynde the tyme of trybulacyon that

thou take pacyently payne & temporall veracyon.

**T**he tenth consolacyon is to remembre that  
trybulacyon pacyently & thanfully taken  
maketh our lord more mercyfull to the / it  
maketh thy prayer more meritorious & looner to  
be except of god whiche hath ordeyned that mercy  
shall be had thourgh askynge of hym. Wherfore su-  
che dulle soules as wyll not aske mercy our lord be-  
seth them to make them crye for mercy as the chil-  
de doth vnder the rodde / wherfore our lord is redde  
to gyue mercy to suche as saythfully & perseuerant-  
ly calle for it at theyr petycyon & prayer. And that  
he accepteth the prayer of them is wyrted in the bo-  
ke of Ecclesiastes ther he sayth. ¶ Deprecacōez lesi  
exaudiet dñs. ¶ Our lord shall here the prayer of  
suche a persone as is hurte / wherfore yf þe fele hurte  
w<sup>th</sup> þe by payne & trybulacyon comforte thy selfe ayen  
that these hurtis make thy prayers the looner to be  
herde of almyghty god for remyssyon of thy synne  
& to the grete rewarde of thy saluacyon. Our lord  
beggeth suche as he wyll haue saued w<sup>th</sup> payne & trou-  
ble to comforte them to crye for helpe by cause he  
wyll they shall understande þe theyr helpe cometh of  
hym whiche after longe contynuaunce of cypenge  
graunteth them theyr petycyon. Many a mouth is clo-  
sed by prosperyte þe it cryeth for none helpe to god  
whiche is opened by aduersyte. And so is wyrted of  
Jonas the prophete þe whan he fled in to the contre  
of Tharshe he sleped profoudly in þe feloushypp there

There are in all 20 Consolacions: so yf 10 are wanting.

